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GOVERNMENT

DEBATES OF THE MADRAS LEGISLATIVE ASSEMBLY

THIRD SESSION OF THE FIRST LEGISLATIVE ASSEMBLY UNDER THE GOVERNMENT OF INDIA ACT, 1935

Vol. XI—Nos. 1 to 12.

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THE MADRAS LEGISLATIVE ASSEMBLY.

Thursday, 16th March 1939.

The House met in the Assembly Building, Chepauk, at three of the clock, Mr. Speaker (THE HON. SRI B. SAMBAMURTI) in the Chair.

I.—QUESTIONS AND ANSWERS.

STARRED QUESTIONS.

Alleged removal of the thali *of a woman anti-Hindi prisoner in the Vellore Jail by the Jail authorities.*

* 875 *Q.*—SRI RAO BAHADUR M. C. RAJAH: Will the Hon. the Prime Minister be pleased to state—

(*a*) whether it is a fact that there is an anti-Hindi woman prisoner belonging to the depressed classes, Mrs. Jayalakshmi by name, in the Vellore Jail now;

(*b*) whether it is a fact that she is treated as an ordinary prisoner there and not as a political prisoner;

(*c*) whether it is a fact that her *thali* was removed in the jail by the Jail authorities; and

(*d*) if the answer to (*c*) is in the affirmative, what action the Government propose to take against the officials responsible for this act?

THE HON. SRI C. RAJAGOPALACHARIAR:—"(*a*) The answer is in the affirmative.

"(*b*) The prisoner in question was placed in B class. There is no classification as political prisoner.

"(*c*) The answer is in the negative.

"(*d*) The question does not arise."

SRI G. RANGIAH NAYUDU:—"Sir, I would like to know whether there is any political significance in the anti-Hindi movement."

THE HON. SRI C. RAJAGOPALACHARIAR:—"It is a matter of opinion, Sir." (Laughter.)

Reasons, if any, for the alleged withdrawal of the charge-sheet against certain Congressmen for riotous conduct at an anti-Hindi meeting at Ettayapuram.

* 876 *Q.*—SRI B. BHAKTAVATSALU NAYUDU: Will the Hon. the Prime Minister be pleased to state—

(*a*) whether it is a fact that one Sri Narasinga Rao and 29 other Congressmen were charged under sections 147, 332 and 337,

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Indian Penal Code, before the subdivisional Magistrate, Kovilpatti, in the Tinnevelly district, for having committed rioting at an anti-Hindi meeting held on the 19th November 1938, at Ettayapuram;

(*b*) whether it is a fact that the Police withdrew the above charge-sheet subsequently; and

(*c*) what the reasons are that led the Government to order the withdrawal of the above case?

THE HON. SRI C. RAJAGOPALACHARIAR:—"(*a*), (*b*) & (*c*) The facts are as follows:—A disturbance occurred in connexion with an anti-Hindustani meeting at Ettayapuram in the Tinnevelly district on the night of the 13th November 1938 which the organizers insisted on holding in spite of the very strong and overwhelming local opinion against the objectives of the meeting. The large crowd which gathered was opposed to the anti-Hindustani movement and began to disturb the speakers. Later some persons from the neighbouring houses started throwing stones. The darkness helped them to carry on their hooliganism. As the disturbance increased the meeting was abandoned, and after some difficulty the Police dispersed the crowd and protected and escorted the speakers and organizers of the meeting. The Government having perused the reports on the occurrence were of the opinion that the meeting should not have been convened at all in that place as the people in the area were overwhelmingly against the holding of the meeting in view of the provocative and scurrilous language commonly used by some of the speakers at such meetings. They decided that no purpose would be served under such circumstances by launching any prosecutions based on doubtful identification evidence. The District Magistrate was informed accordingly. No petition to withdraw any case was received from the accused or nyone else."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"Do I understands from the Hon. the Premier, Sir, that the Government are of opinion that it will not be possible for anybody or any set of people to express their opinion at a place where there is overwhelming opposition to that opinion?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"If there is overwhelming opposition to the expression of any opinion and if the speeches are ordinarily expected to be provocative, it is desirable, Sir, to prevent such meetings."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"If, according to the Hon. the Premier the speeches are not going to be provocative, is it his opinion again that no expression of opinion of any kind should be allowed when there is overwhelming opposition?"

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THE HON. SRI C. RAJAGOPALACHARIAR:—"Put in that way, it is not my opinion, Sir."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"In view of the fact that the holding of public meetings and addressing of public meetings are important ways of expressing and formulating public opinion, will the Government consider the desirability of giving all facilities to people who are against the introduction of Hindi to express their opinion in the manner best suited to them?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"The Government's desire is—and they are quite prepared to help also—that a free expression of opinion should be facilitated; but it is necessary, Sir, also to remember that very scurrilous and highly provocative speeches are made which must end in hooliganism of this kind. If mere expression and proper expression of opinion is intended, the Government may as well immediately state and claim that they have given every facility for such expression of opinion."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"Am I to understand from the Hon. the Premier that hooliganism is a feature of only this movement?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"No, Sir. It can start in connexion with anything whatsoever."

SRI DIWAN BAHADUR A. APPADURAI PILLAI:—"May I take it that the Police arrested these people without sufficient material or without sufficient reason? It appears that the Police arrested 29 people and took them to the Police station. Did the Police act without sufficient cause?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"As I have stated, Sir, it became necessary actually to escort the speakers and protect them and see that the thing concluded without further hooliganism. And some people were arrested at the time in order that more disturbance might be prevented. Then the question was what should be done with those people who had been arrested. The arrest had taken place on such evidence, as I have already indicated, as was available at night. Under those circumstances, this is what took place."

SRI K. V. R. SWAMI:—"May I ask, Sir, whether the opposite party filed any charges on their own behalf when they found that the Police withdrew their charges against the arrested people? They had a right to do so."

THE HON. SRI C. RAJAGOPALACHARIAR:—"I am not in a position to answer that."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"Were these 29 persons arrested only to prevent hooliganism on their part and to save the speakers from any molestation?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"They were arrested by the Police as having participated in the disturbance. At the time, that arrest stopped further hooliganism."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"May I ask, Sir, whether the Police could not prevent hooliganism when only such a small number as 29 was responsible for hooliganism?"

THE HON. C. RAJAGOPALACHARIAR:—"The hon. Member has not understood the situation. There was an enormous crowd; the Police were very few and 29 persons were arrested."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"If 29 persons were arrested, may I not understand, Sir, that these 29 were picked from a large crowd for very definite reasons?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"They might have been picked for reasons which the Police knew at the time. What to do with them afterwards is, however, a different question."

SRI G. RANGIAH NAYUDU:—"May I ask, Sir, whether there was any proof that these 29 people belonged to the pro-Hindi party?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"It is difficult to divide people that way. These 29 people were picked out as being responsible, probably, for the disturbance at the time. There is no question of pro-Hindi or anti-Hindi in that matter. The only question afterwards is whether they were responsible for throwing stones and causing distrurbance and it depended entirely on identification at the time. It is not a question of pro-Hindi or anti-Hindi."

SRI DIWAN BAHADUR A. APPADURAI PILLAI:—"May I know from the Hon. the Premier, whether the Government acted of their own accord or on any application from the people affected?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I have already stated that no petition to withdraw any case was received from the accused or any one else."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"In view of such disturbances brought to our notice, may I request the Hon. the Premier to pass orders asking the Police to make proper bandobust at anti-Hindi meetings so that no disturbance takes place?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"Wherever due notice is given bandobust is being made; this was a rare occurrence; for some reason or other there was no proper bandobust; a particular place was selected where the maximum amount of disturbance was caused."

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SRI DIWAN BAHADUR A. APPADURAI PILLAI:—"May I request the Hon. the Premier to take the House into his confidence and place on the table the First Information Report in this matter?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"The hon. Member has served the Government in a magisterial capacity. He knows that First Information Reports are not even given to the accused persons till the case is taken up."

SRI DIWAN BAHADUR A. APPADURAI PILLAI:—"I made that suggestion on account of the procedure that has been adopted by the Government in acting of their own accord *suo motu*, without any interference from any outside party?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I have already stated, Sir, the circumstances of the case. Numerous meetings have been held in the Province. (Mr. Hameed Khan: 'Hear, hear.') Numerous provocative speeches have been made and an enormous and admirable amount of patience has been shown by the people. This was a particular case where the worst spot was selected and by far the most provocative arrangements were carried out. Hence this trouble took place at a time in the night when the Police were not ready for the huge disturbance that took place. I do not think that any purpose will be served by carrying on this controversy further with respect to that particular incident."

Compulsory retirement of Government servants.

*877 *Q.*—MIR AKRAM ALI SAHIB BAHADUR: Will the Hon. the Prime Minister be pleased to state whether the Madras Government intend to make any alterations in the existing rules in respect of the compulsory retirement of Government servants?

THE HON. SRI C. RAJAGOPALACHARIAR:—"The Government have recently amended the rules so as to require ministerial servants who previous to the amendment could be retained in service up to 60 years of age, to retire on attaining the age of 55 years as in the case of non-ministerial servants The Government do not propose to make any other alteration in the rules.

Alleged falsification of the cultivation accounts in Dharmapuri and Harur taluks.

*878 *Q.*—SRI M. G. NATESA CHETTIYAR: Will the Hon. the Minister for Revenue be pleased to state—

(*a*) whether it is a fact that the karnams and other village officials of Dharmapuri and Harur taluks were prevailed upon to

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Percentage of revenue realized from the Cauvery-Mettur Project during the last four years.

* 885 *Q.*—SRI K. V. R. SWAMI: Will the Hon. the Minister for Public Works be pleased to state what the percentage of revenue realized from the Cauvery-Mettur Project has been in each of the last four years?

THE HON. MR. YAKUB HASAN:—"The percentage of net revenue on capital invested is

	PER CENT.
1934–35	0·72
1935–36	0·86
1936–37	0·82
1937–38	0·87."

Proposal to make the service of copyists in courts pensionable.

* 886 *Q.*—SRI K. P. YAGNESWARA SARMA: Will the Hon. the Minister for Law be pleased to state—

(*a*) whether any representations have been received by the Government on the question of improving the lot of court copyists in the matter of pay, and pension or provident fund;

(*b*) whether the Government have considered the question and what decision, if any, they have arrived at; and

(*c*) whether the Government will be pleased to consider the advisability of making the service pensionable like other State services?

THE HON. DR. P. SUBBARAYAN:—"(*a*) The answer is in the affirmative.

"(*b*) The Government have considered the question and have issued orders admitting copyists to the General Provident Fund.

"(*c*) The Government have decided the question in the negative."

Reasons, if any, for placing Sri M. N. Muthukumaraswami Pavalar, an anti-Hindi prisoner, in 'C' class.

* 887 *Q.*—SRI B. BHAKTAVATSALU NAYUDU: Will the Hon. the Prime Minister be pleased to state—

(*a*) whether it is a fact that Mr. M. N. Muthukumaraswami Pavalar, Editor, *Seerthirutham,* was convicted in connexion with the anti-Hindi agitation;

(*b*) whether it is a fact that he was placed in 'B' class by the convicting Magistrate;

(*c*) whether it is a fact that he has been subsequently placed in 'C' class; and

(*d*) if the answer to clause (*c*) is in the affirmative, under whose orders and for what reasons?

THE HON. SRI C. RAJAGOPALACHARIAR:—"(*a*) He was convicted for a speech that he made at a meeting which fell within section 153-A and section 505-C of the Indian Penal Code.

"(*b*) The convicting magistrate placed him provisionally in 'B' class.

"(*c*) & (*d*) Orders were passed by Government placing him in 'C' class in accordance with the rules on the subject of classification of prisoners, having regard to the reports received as to the status, etc., of the prisoner concerned and no protest has been received."

MR. SPEAKER:—"Question No. 888."

SRI R. VENKATASUBBA REDDIYAR:—"I want to put a supplementary question on question No. 887 . . ."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"On a point of order, Mr. Speaker. May I know whether a supplementary question to a previous question can be allowed after you have gone to the next question?"

MR. SPEAKER:—"I have not stopped him from putting a supplementary question though I have called the next question. He has been struggling to put a supplementary question."

SRI R. VENKATASUBBA REDDIYAR:—"May I know whether the paper *Seerthirutham* is being published for the last one or two years?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I am not aware of it."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"May I know whether Mr. Muthukumaraswami Pavalar or this paper was responsible for the offence?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"The man was responsible and not the paper." (Laughter.)

Number of candidates selected for appointment as District Munsifs in January 1936 *and April* 1937 *and the number appointed therefrom by the end of January* 1939.

* 888 *Q.*—MIR AKRAM ALI SAHIB BAHADUR: Will the Hon. the Minister for Law be pleased to state—

(*a*) how many persons were selected for appointment as District Munsifs in the selections held in January 1936 and April 1937; and

THE MADRAS LEGISLATIVE ASSEMBLY.

Monday, 20th March, 1939.

The House met in the Assembly Building, Chepauk, at three of the clock, Mr. Speaker (THE HON. SRI B. SAMBAMURTI) in the Chair.

I. QUESTIONS AND ANSWERS.

STARRED QUESTIONS.

Alleged guard by the Police over Natarajan, anti-Hindi prisoner, during his temporary release while in the hospital.

* 935 *Q.*—SRI RAO BAHADUR M. C. RAJAH: With reference to the answer given by the Hon. the Prime Minister to starred question No. 627-A on 18th January 1939, will the Hon. the Prime Minister be pleased to state—

(*a*) whether when Natarajan was in the General Hospital, he was guarded by the Police throughout; and

(*b*) if so, why, in spite of his alleged temporary release, he was so guarded?

THE HON. SRI C. RAJAGOPALACHARIAR:—" (*a*) The answer is in the affirmative.

" (*b*) Prior to October 1938, prisoners requiring hospital treatment outside the jail in which they were confined were temporarily released, subject to the prisoner, or any relative or friend of the prisoner, executing a bond and abiding by certain conditions. The period spent in hospital would be subsequently remitted by the Government under section 401 of the Criminal Procedure Code.

" In October 1938, in order to introduce a less cumbersome procedure, the Prisons Act was amended by the addition of the new section 39-A, according to which any period during which a prisoner undergoes treatment in a hospital is deemed to be part of the period of his detention in the prison, and therefore the Government are bound to impose such conditions as may be deemed necessary in each case in regard to guarding the prisoner while in hospital."

THE HON. SRI C. J. VARKEY:—"The information is confidential."

SRI E. KANNAN:—"May I know whether all the reasons are mentioned in the order of the management removing the president from service?"

THE HON. SRI C. J. VARKEY:—"Everything cannot be put in black and white, Sir."

Extension of the fee concessions to the Kolaries and Maniyanies of South Kanara.

*1005 *Q.*—SRI K. R. KARANT: Will the Hon. the Minister for Education be pleased to state—

(*a*) whether two communities of Kolaries and Maniyanies in the South Kanara district are not treated as backward for fee concessions under the Madras Educational Rules; and

(*b*) whether Government propose to include them also as backward communities for the benefit of these concessions?

THE HON. SRI C. J. VARKEY:—"(*a*) The communities are not treated as 'backward.'

"(*b*) The matter is under consideration."

Death of an anti-Hindi prisoner in the General Hospital, Madras.

*1006 *Q.*—SRI B. BHAKTAVATSALU NAYUDU: Will the Hon. the Prime Minister be pleased to state—

(*a*) what the cause of the death, on Saturday last, of Mr. Thalamuthu Nadar, an anti-Hindi prisoner, in the General Hospital, Madras, was;

(*b*) whether his relatives were informed of his condition at the time he was removed to the hospital;

(*c*) what sort of medical aid was rendered to him;

(*d*) what his illness was due to;

(*e*) whether any complaint was made to the authorities by or on behalf of anti-Hindi prisoners about the insanitary condition of the Penitentiary; and

(*f*) whether the Government will take steps to remedy the lack of sanitary amenities in the Penitentiary?

THE HON. SRI C. RAJAGOPALACHARIAR:—"(*a*) The cause of the death was amœbic dysentery.

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"(*b*) The answer is in the affirmative. His father was informed of his illness first by letter and of his dangerous state in the General Hospital by telegram. So also his death.

"(*c*) The best possible medical aid was rendered first in the jail hospital and then in the General Hospital, Madras. The prisoner was of poor physique. He was at the time of admission 15 lb. below his physical equivalent, emaciated and anæmic. He was classified under II M (indifferent health and medium labour). He was improving slowly but steadily after admission into jail. He gained 4 lb. in three weeks. He complained of frequent watery motions and abdominal pain on 6th March 1939 and was immediately removed to the jail hospital for treatment. In the evening there was some mucus and blood; pulse 88; respiration 24; temperature normal. He had in all ten motions that day. His general condition was satisfactory. Dysentery was not of a severe type at its onset and there was nothing to indicate that it would take an acute turn. Probably his power of resistance was very low. On 9th March 1939 his condition was very satisfactory. The patient himself stated that he was feeling much better and asked to be allowed to walk to the latrine instead of using the bed-pan, but he was not allowed to do so. He had only four motions. It was only on 10th March 1939 that his condition took a sudden turn for the worse and he had several motions. He was immediately transferred to the General Hospital, Madras, as an in-patient. Motion was examined in the Penitentiary Hospital microscopically and in the King Institute of Preventive Medicine, Guindy, microscopically and culturally with negative results.

"He was treated and nursed most carefully in the General Hospital but unfortunately without success.

"(*d*) The illness was due to amœbic dysentery, the infection of which was probably contracted before his admission to the jail.

"(*e*) The answer is in the negative.

"(*f*) The question does not arise. The Director of Public Health has visited the Penitentiary and found nothing wrong from the sanitary point of view. The latrines and the kitchen and the food and the hospital have been reported on very satisfactorily."

SRI K. V. R. SWAMI:—"May I know from the Hon. the Premier, whether any of the leaders of the anti-Hindi movement took any interest in this boy after he fell ill?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"The question itself indicates that they did not take great interest."

SRI T. S. CHOKKALINGAM PILLAI:—"Will the Government be pleased to invite some of the members from the Opposition to the Penitentiary for a short stay, as Government guests, to study the sanitary conditions there?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I do not think, Sir, that question arises."

RAO BAHADUR SIR A. T. PANNIR SELVAM:—"May I know, Sir, when intimation was sent to the parents of this boy?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I stated, Sir, the first intimation of his illness was on the 6th March 1939, and he was immediately removed to the jail hospital, and he was again removed to the General Hospital on the 10th March. The report is that a letter was sent to his father first and then again a telegram that his condition was found to be dangerous. It must have been between the 6th and the 10th; I cannot give the exact date."

SRI D. V. RAMASWAMI:—"May I ask, Sir, whether it is a fact that Diwan Bahadur G. Narayanaswami Chettiyar, who is the most influential Provincial Visitor of Jails, never complained about the insanitary condition of the Penitentiary?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I do not attach much value to Mr. Narayanaswami Chettiyar's report in a matter of this kind; but I have already given the Director of Public Health's report."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"Sir, in view of the few cases that happened recently where some of the prisoners fell ill and had to be removed to the General Hospital for further treatment, may I know whether the Government will be prepared to examine whether the medical requirements in the hospital are satisfactory and are sufficient to deal with a situation of the character that has been brought to our notice?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"Sir, it is desirable that the matter should be made quite clear, because the manner in which suggestions are embedded in questions is such that much misconception might arise. Hon. Members may not know, all of them, what amœbic dysentery is. It may be taken for granted from modern scientific knowledge, that the incubation period of this disease is from three weeks to three months; and this young man took ill in less than the minimum period of incubation for this disease. Medical opinion is clear that the infection was brought by the man from outside when he came into the prison, taking into account the history of the germ that is responsible for amœbic dysentery.

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"As regards the sanitary conditions, Sir, when there is a population, such as we know there is in the Penitentiary—it is not a high figure at all that some persons fall ill. But if a particular class of prisoners fall ill, the causes must be discovered outside the Penitentiary and not in the Penitentiary itself. These young men who have gone there go there for a very short time, and if they get ill within that period, the fault is not that of the Penitentiary at all. And I may say that the Madras Penitentiary enjoys, though there are no flush-out latrines, a much higher degree of sanitation than many of our houses."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"I am afraid, Sir, that I have not made myself clear. My desire is to know whether the medical arrangements in the jail hospital are not sufficient to prevent the need for taking the prisoners to the General Hospital for further treatment?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"It is a matter, Sir, for administrative judgment. When the Penitentiary jail is so near to a first-class hospital, like the General Hospital, it is inadvisable to maintain a first-class hospital inside the prison. There is enough accommodation, enough equipment and enough medical attention in that hospital for all practical purposes; and when there is any case of an important kind, that case can easily be removed to the General Hospital, where such cases receive the very best attention. It would be wrong to create an unnecessary difficulty in giving the benefit of the General Hospital to prisoners in a dangerous condition in a jail which is so near the General Hospital."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"May I know, Sir, what the medical report regarding this particular person was, on the day of his admission into the Penitentiary?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I practically incorporated in the answer the report that is referred to by the hon. Member; but in order to clear the matter, I shall read it again for the benefit of the Members. The prisoner was admitted on the 13th February 1939. The prisoner was, on the date of admission into the Penitentiary, of poor physique. He was 15 lb. below his physical equivalent, emaciated and anæmic. He was classified under II M (indifferent health and medium labour). He was improving in health and increasing in weight; he gained 4 lb. weight in three weeks. Then, on the 6th March, he fell ill and he was admitted into the jail hospital. He complained of frequent watery motions and abdominal pain and was immediately removed to the jail hospital. I have already read the report. His general condition was then satisfactory. On the 7th March,

motion was examined under microscope, with negative result. Then again, on the 8th March, he had five motions and abdominal pain; tenderness decreased; pulse 88, respiration 24—which was a good thing; temperature normal; he felt weak; otherwise, his general condition was satisfactory. Then on the 9th March, he had only four motions; temperature normal; pulse 88; respiration 24; general condition good. Then on the 10th March, in the morning the prisoner was feeling very weak; temperature normal, pulse 100; respiration 24. He had ten motions the previous night and ten in the morning, thus having twenty motions. His condition was found to be bad and he was removed to the General Hospital. I may say that the report of the General Hospital is that every possible attention was given by doctors and nurses, but without success."

3-30 p.m. ABDUL HAMEED KHAN SAHIB BAHADUR:—"In view of the fact that he was not suffering from this particular disease on 13th February 1939, may I take it, Sir, that he contracted this disease after coming into jail?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"I think I have already made it clear that he was having the infection at the time he came into jail. It is well-known that the incubation period of amœbic dysentery is from three weeks to three months. He was admitted on the 13th February and he first complained of the disease on the 6th March. The intervening period is smaller than the minimum period for incubation of amœbic dysentery, so that it is plain that the infection must have taken place before he got into the jail."

MAHBOOB ALI BAIG SAHIB BAHADUR:—"Is it correct to say that he contracted the disease prior to his admission when, after his admission, he improved in health and gained in weight?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"It is quite possible that the man may have infection of amœbic dysentery and the infection may be incubating but the general health may well improve under conditions like that. There is no inconsistency."

MAHBOOB ALI BAIG SAHIB BAHADUR:—"Is it not a fact that there were dysentery cases in the Penitentiary?"

THE HON. SRI C. RAJAGOPALACHARIAR:—"Dysentery is common in our country and there were a few cases in the Penitentiary also."

MAHBOOB ALI BAIG SAHIB BAHADUR:—"Is it not possible, Sir, that the disease might have been contracted after his admission into the Penitentiary?"

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THE HON. SRI C. RAJAGOPALACHARIAR:—"I think I had better give the exact words of the Lieutenant-Colonel who can speak with some authority on the subject. 'I have the honour to report that the deceased person's illness was amœbic dysentery. The incubation period, that is the period between infection and the appearance of symptoms, is from three weeks to three months. He was admitted on the evening of the 13th February and the symptoms appeared on 4th March 1939, taking his own statement that he had some motions a day or two before he reported about the motions. The period was only eighteen days, that is less than the minimum period of incubation for this disease. The fact that there has not been a single case of amœbic dysentery during the last four months shows that the infection was not from the jail food or water.' All this substantially goes to show that the person was infected with dysentery before his admission into jail and the symptoms appeared some days after."

MR. SPEAKER:—"Does the Hon. Minister for Public Health want to make any statement with regard to the sanitary condition of the Penitentiary?"

THE HON. DR. T. S. S. RAJAN:—"I do not quite understand what is wanted of me."

MR. SPEAKER:—"In view of the number of questions that have been put regarding the sanitary condition of the Penitentiary, if the Hon. Minister for Public Health wants to make a statement with regard to it, he may do so." (Laughter.)

Eviction of the Hindu families settled down in Gugai Muslim burial ground in Salem.

* 1007 *Q.*—K. ABDUR RAHMAN KHAN SAHIB BAHADUR: Will the Hon. the Minister for Revenue be pleased to state—

(*a*) whether it is a fact that a number of Hindu families have settled down in Gugai Muslim burial ground in Salem;

(*b*) the date on which the Muslim public of Salem first protested against this settlement;

(*c*) whether a civil court has passed orders for eviction of these Hindu families;

(*d*) if the answer to clause (*c*) be in the affirmative the date of the passing of such orders;

(*e*) the reasons why the orders passed by the civil court have not been carried out as yet; and

(*f*) whether the last Government refused and the present Government have sanctioned an extension of time for the eviction of these families; if so, for what reasons?

III.—VOTING OF DEMANDS FOR GRANTS FOR 1939-40—*cont.*

DEMAND XV—EDUCATION.

MR. SPEAKER:—" Discussion on Demand XV will now continue. Mr. Abdul Hameed Khan may speak now."

Srimathi G. Ammanna Raja rose.

MR. SPEAKER:—" You will be the last speaker."

ABDUL HAMEED KHAN SAHIB BAHADUR:—" If the lady Member wants to speak I have no objection; I shall speak afterwards."

MR. SPEAKER:—" No. It appears she has got some engagement and wants to go away. But I would say that all our engagements should be postponed. Every member must be very serious in carrying on the proceedings of this House."

ABDUL HAMEED KHAN SAHIB BAHADUR:—" This Demand—Education—is a very important Demand . . ."

MR. SPEAKER:—" I hope Mr. Abdul Hameed Khan will be brief because we want to finish a large amount of business."

ABDUL HAMEED KHAN SAHIB BAHADUR:—" Fifteen minutes."

MR. SPEAKER:—" No, only ten minutes. I know he can finish his speech in ten minutes and take another five minutes for translating his speech in Urdu."

ABDUL HAMEED KHAN SAHIB BAHADUR:—" I was just saying that education is a very important subject in which all people of this Province are interested; and particularly, I believe, it is a matter of life and death to minorities more than it is to any other community. I would try, in my own humble way, to make one position clear. Hon. Members are genuinely anxious that they should try and introduce nationalism in all spheres of life and have been harping upon, in season and out of season, the question of common schools for all communities. Sir, I agree with them to a very large extent that that should be the ideal of every Indian; but then there is no use of being mere idealists. We have to face facts squarely as they obtain in our country; and particularly in our Province, separate schools have been found necessary for various reasons for Muslims. But, Sir, there is the question, as has been referred to by hon. Members who preceded me, of language and there is the question of culture which have come in the way of having common schools to a very large extent in this Province. I do remember—when I say this—that there are some parts of this Presidency where we have common language for Muslims as well as non-Muslims. That apart, in at least half of this Province, there is the question of culture—a matter which influences the education of Muslims throughout the Province. I am confining my attention only to this Province. More than all

these things, to a Muslim no education is complete unless he is given religious education. It forms an integral and vital part of his education. Governments in the past have recognized this and made provision for religious instruction being imparted to Muslims and they insisted upon this instruction being imparted to their children in the schools. The Muslim Education Enquiry Committee which was appointed by the last Ministry went into this question thoroughly and came to the conclusion that all these aspects have to be provided for if Muslim education should be made complete and satisfactory. Well, for this purpose separate schools for Muslims are necessary. If we take Tamil Nadu into consideration. I do know that there are a large number of my co-religionists whose mother-tongue is Tamil and yet, even they do want separate schools for them so that they can have religious instruction given to them and have their culture imparted to them in Urdu language which is considered absolutely necessary. And for that section of Muslims who know only Tamil and Malayalam it was thought desirable that such a provision should be made. Provision for all these things cannot be made in a common school for Muslims and other classes of people, and therefore it becomes absolutely necessary that Muslim education should be imparted to Muslim boys and girls in separate schools. The members of the Muslim Education Enquiry Committee did come to the conclusion that, if it was not possible to provide separate schools throughout the Province for Muslims, in common schools in some parts of the Province where Muslims attend, provision should be made for religious instruction being given to them, and also for Urdu being taught to them, at the same time safeguarding one other aspect of the question, viz., that there should be a sufficient number of Muslim teachers appointed in those schools. After carefully considering this question, I have come to the conclusion that that is an impracticable suggestion. If a satisfactory arrangement should be made for providing all these aspects of Muslim education, there is no other alternative but the establishment of separate schools for Muslims.

" Then there are two other points to which I would like to refer and which make it absolutely necessary that there should be separate schools for Muslims. One of them, Mr. Speaker, is that but for the existence of these separate schools—I can aver without any fear of contradiction—the little advance that Muslim education has made to-day would not have been possible. Muslims would not have been educated to the extent to which they have been educated, if they had not had separate schools for them, both elementary as well as secondary. Would it have been possible for the existence of a number of graduates that it had been possible for us to secure if a Muhammadan college were not in existence during the last so many years? Would it have been possible for us to have Muslims educated in Islamic

literature and culture as we have been able to do as a result of the existence of a Government Muhammadan College in the City, if we had not such a college? I may name two or three brilliant students of that college, viz., Moulana Abdul Huq, Syed Abdul Wahab and Dr. Muhammad Hussain Nainar Bokhari and two or three others who to-day represent Islamic culture in the most modern manner possible. They are an asset to Muslim society and I can assure the House that but for the Muhammadan College—I have named only two or three, but there are many others—it would not have been possible for us to have these graduates. Due to the fact that provision has been made in the college for Islamic literature and Islamic culture, and due to the fact that the atmosphere is Islamic, we have been able to produce such a large and distinguished number of graduates. If we have to depend upon the Presidency College, it would never have been possible to produce these graduates, and admission could not have been obtained for Muslims in such large numbers. Therefore, the result would have been that we could not have had such a large number of graduates. The Hon. Premier said that the number of graduates among Muslims has increased. That increase would not have been the result, if we had not that college. If the number of Muslim graduates should increase, and if we should have many more Muslims in the higher services of our Province, there should be more Muhammadan colleges. Otherwise it is impossible for us. I could give another instance. 5-30 p.m.

"Recently in Malappuram, although a certain number of Muslim Mappilla students were attending common schools, as there had been an insistent demand for a separate Mappilla high school, the last Government acceded to that demand and opened a high school in Malappuram for Mappilla students. In that school to-day, there are a large number of Mappilla students receiving education. That phenomenon would never have been possible if the Malappuram school had not been opened. The desideratum in that institution to-day is a residential hostel. Insistent demand has been made by the Mappilla community for opening an extensive hostel in that school to accommodate a large number of Mappilla students who come from distant parts of Malabar to that school. There would not have been a need for such a hostel if we had such high schools located in different parts of Malabar. But inasmuch as there is only one Mappilla school for the whole of Malabar, the need for an extensive hostel to accommodate the students has become great.

The progress of Muslim education is being retarded on account of the utterances of Hon. Ministers like the Hon. Dr. Subbarayan. My Hon. Friend Dr. Subbarayan swears by common schools. It is not to-day that he is doing it. He has been all the time swearing by common schools. I have great respect for his convictions. He

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sincerely believes that nationalism would be advanced and communalism would be destroyed by having common schools. But he does not realize the practical difficulties that arise by making such utterances in season and out of season wherever he goes on tour. The effect of such speeches is that local bodies in whose charge Muslim education is entrusted believe that Muslim education would be advanced, if they close Muslim schools and compel Muslim boys to go to common schools. One municipality after another and one district board after another reduces the number of Muslim schools, for they believe that for the sake of nationalism they must send the Muslim boys to the common schools. It is an impossibility, for side by side with the failure of nationalism the failure of Muslim education also will take place. Therefore, I beseech my Hon. Friends on the Treasury Bench not to make such utterances. I also appeal to the Hon. the Minister for Education, if he has any power over the local bodies, to send them definite orders that they should not close down Muslim schools either for boys or for girls. It is not by closing down such schools, however uneconomic they might be, that they would be advancing what they believe to be nationalism.

"And then I would like to refer to another difficulty. Muslim schools are ordinarily necessarily located in Muslim localities. If such schools are closed and Muslim boys are asked to go to a common school which is necessarily located in a non-Muslim area, you can realize, Sir, better than all I can say, what a lot of hardship the Muslim students will have to experience. Apart from hardship, the real fact is that they will never be able to go to such schools. Either that school which is located in a non-Muslim area should be transferred to a Muslim locality or the Muslim boys will have to go to the Hindu school. None of these things is practicable. Neither the Muslim boys can go to schools in Hindu areas, nor can the Hindu schools be brought to the Muslim localities. There are the questions of distance, locality, language, culture; and more than these there is the question of religious education and progress of Muslim education. For all these things, I believe it is necessary that at least for elementary and secondary education the Government of the day who seem to be interested in the advance of Muslim education should continue the policy of separate schools. Not only should they continue that policy, but they should also increase the number of separate schools, for it is only by that means that they can advance Muslim education.

"I have two instances before me, Sir. My Hon. Friend the Minister for Education knows all the trouble which has been created in Tellicherry. There the municipal council resolved to close down a certain number of Muslim girls' and boys' schools. The Mappillas of Tellicherry were greatly agitated over this and they were very anxious that their progress in education should not be impeded by this step. They appealed to the Hon. Minister

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and I am glad to say that he intervened and took the necessary steps. But, Sir, how long can he go on interfering with the decisions of municipalities and district boards? It has become the practical policy of all these local bodies to close down uneconomic schools, Muslim schools particularly; and thereby Muslim education is retarded.

"Reference has been made to what has been called the Wardha Scheme. I do not want to go into the details, but so far as I have tried to understand it, there is a good deal in it which commends itself to every one who is interested in education. But how far the scheme will be a practical one, we have to wait and see. Muslims, particularly their Ulemas, have made it clear for the whole of India, that they cannot accept the Wardha Scheme because there are many disadvantages in it. One of the main disadvantages is that there is no provision for religious education. I trust, Sir, that so far as our Province is concerned, the Hon. the Premier and the Hon. the Education Minister will take the Muslim community into their confidence and consult it with regard to the nature of the education which will be helpful to the community. We are always prepared to place our views on the subject at the disposal of the Government.

"With regard to the question of Hindustani, I will be as brief as possible."

MR. SPEAKER:—"Why not say that in Hindustani itself? Why should you speak everything in English?"

ABDUL HAMEED KHAN SAHIB BAHADUR:—"I will not go into the merits of the question. We are anxious that we should have a *lingua franca* for this country. I would certainly stand against any new language in the name of Hindi or Hindustani being introduced if it will retard the achievement of that object. That is one aspect of the question. But so far as the introduction of Hindi or Hindustani in the first three forms of the high school is concerned, I am afraid, Sir, that it is going to be an educational waste. Either the thing should be taught to the boys in the earlier stages or it must be taught in the latter part of the high school and college courses. Studying this language as a secondary language for three years in these classes—the subject is not compulsory for examination purposes, though there is compulsion for study—the student will not attach any importance to it. After all how much is he going to learn during these three years? Then after these three years, he will not have an opportunity of learning the language. The result will be that he will forget what he has learnt during the three years. His mind will be blank. I know of a number of cases where gentlemen who could speak Hindustani before cannot speak the language now as they have not been in touch with it. Therefore, I believe that what the Government are now doing will be an educational waste. All the money which the Government are spending for this purpose will be a waste.

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"Sir, there is another difficulty experienced by Muslim students, particularly in Andhra districts, where Telugu has been introduced as the medium of instruction in the higher forms suddenly. The Muslim students have to keep pace with the other students who have been receiving their education through the medium of Telugu from the elementary stage. It will be easy for such pupils to study their subjects in Telugu and answer their papers in Telugu. But in the case of students who have been receiving their education all these years through the medium of Urdu, if they are suddenly asked to study through the medium of Telugu, you can realize the difficulty to which they will be put. They will not be able to pass their examinations in the first or the second year. The fee concessions will be taken away from them if they do not pass their examinations in the first year. The result will be that most of the poor students will have to give up their education. In this matter, Sir, my Hon. Friend Dr. Subbarayan, gave us some hope, but now he is not the Minister. I am sure the Hon. Mr. Varkey will realize the difficulties experienced by Muslim students in Andhra Desa in this respect and try to remove them.

"With regard to the question of education generally I spoke on the subject last year and I am afraid I will have to repeat the same remarks this year also. The advance that has been made in all the stages of education is very slow. The Government have not spent much more money on elementary education and secondary education than has been spent in the past. The reason is they have not the money. If they have more money they will spend it on education."

MR. SPEAKER:—"The hon. Member has taken twenty minutes."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"I will finish in two or three minutes."

MR. SPEAKER:—"And then, the hon. Member will have to take another five minutes to give the substance of his speech in Hindustani. So, the hon. Member must close in one minute."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"Yes, Sir. I say that reform in general education should be introduced on a wholesale scale. The Government should not mince matters. Patching up here and there will certainly not solve the problem. There is need for a thorough-going reform in education. I insist on the Government taking up one thing which is more important than anything else and that is making each stage of education complete in itself. The elementary stage and the secondary stage up to the fourteenth year of the boy or girl should be made compulsory and should be complete in themselves. The secondary stage should not be merely a stage leading to the college stage. It must be made compulsory and complete in itself, so that anyone

who passes through the secondary course of education can be called an educated person. To-day the school-final examination is a damnation. It should be abolished and a better system of examination should be introduced, after passing which a boy or girl could be considered to be an educated person. Therefore, I believe it is necessary that reform should be introduced.

"Sir, the District Educational Councils are going to be abolished."

MR. SPEAKER:—"I think the English speech must close. The hon. Member must begin giving the substance in Hindustani."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"I will close soon, Sir. I believe, Sir, that when once these Educational Councils are abolished, the Government should appoint Advisory Committees for each district to look after the education of our children. I also believe, Sir, that all education—not in the case of Mussalmans alone—should be departmentalized; it must be taken away from the hands of local bodies—not only in the case of Mussalmans, but for all people. And the Government must have what are called Advisory Committees." 5-45 p.m.

MR. SPEAKER:—"If you can speak in Urdu or in Tamil and give the substance, that would be better."

ABDUL HAMEED KHAN SAHIB BAHADUR:—"I am sorry, Sir. I shall stop with English."

* SRIMATHI G. AMMANNA RAJA:—"Mr. Speaker, people both inside and outside this House are perhaps thinking that I am not taking much interest in the business of the House; and so, Sir, I think I may do justice to my presence in this House by speaking at least once in a year at the time of the annual Budget."

MR. SPEAKER:—"You are entitled to speak on each occasion."

* SRIMATHI G. AMMANNA RAJA:—"Yes, but I am not participating oftener in the debate."

MR. SPEAKER:—"That is your own fault."

* SRIMATHI G. AMMANNA RAJA:—"That is what I am saying; it is my own fault. But I have been trying to take inspiration from the speeches of the Muslim members of this House who fight such a lot for their community and get the benefit out of it. If I were to follow them, I am sure we would have got many things done for our women."

AN HON. MEMBER:—"Don't have a separate woman community."

* SRIMATHI G. AMMANNA RAJA:—"After all this fuss is made, I am not even inclined to speak; but anyway, I want to say a few words, especially with regard to elementary education. The Hon. Mr. Varkey said this afternoon that he does not intend

making any provision for compulsory education in the Province. I do not know why he does not see the necessity for making education compulsory. Education is, in my opinion, more important than anything else. He can cut down the expenses on other things, if he wants. Why not spend more money on elementary education? Yesterday, he said that several lakhs of rupees have been granted to the universities and the colleges. Why not cut down that expenditure and spend a little more on elementary education? Without education, I do not think anything is possible at all. I request therefore that the Hon. Minister should consider this matter once again and try his best to introduce compulsory education in all the districts as soon as possible. I mean of course not only for girls, but for boys also. I know the boys will get it anyway.

" The next point I want to refer to is about the Wardha Scheme. Something has been said about it; we know about it only vaguely, just because it has not been introduced so far anywhere, so far as my knowledge goes. I request the Hon. Minister to send some more people for this kind of training and then to introduce education on those lines in one centre at least in each district, so that we may know what it is, and the scheme may begin to work early enough.

" Another point about which much has been said, is the introduction of Hindi. We have been trying to make it compulsory, and there has been such a lot of opposition to it. I want to know both from members inside the House and from people outside who have been opposing this scheme, if they have ever thought as to why our provincial languages are going out of use, and why we are using English more than our own mother-tongue."

MR. SPEAKER:—" But you are not yourself using your mother-tongue? "

* SRIMATHI G. AMMANNA RAJA:—" I will tell you why; that is what I am coming to. We have learnt so much of English in every course, in elementary education, in the high schools and in the colleges, that we are not able to make a good speech in Telugu at all, or in our own languages. That is the experience, I believe, of many people . . ."

MR. SPEAKER:—"You do not address your constituency in English, I think."

* SRIMATHI G. AMMANNA RAJA:—" We have been trying to address them in Telugu. We cannot do that even with fluency or with confidence. Not that we are able to do so better in English at all; we are not masters of that language even. So, I say, we are not doing justice to our own languages. Instead of protesting against the introduction of Hindi, I wish all the members join together and protest against the English language being used; why not we replace it altogether by Hindi? "

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MR. SPEAKER:—" The best protest, if you are really serious, is not to use that language yourself, but to use your own mother-tongue."

* SRIMATHI G. AMMANNA RAJA:—" I wish we could, but we cannot and our educational system is at fault. I hope we may be able to speak in our languages hereafter at least. Sir, I know many of the parents who have been opposing the introduction of Hindi are sending their children to convent schools, just because they teach good English there. They have never realized or stopped to think that by sending their children to convent schools, they are encouraging their children to forget their own mother-tongue because they don't teach the mother-tongue at all in convent schools. That is my experience. As far as I know, girls who go to convent schools are not able to read or write a correct sentence in their own mother-tongue. Have the parents at any time thought of this fact, when they protest against the introduction of Hindi? If they were really serious and sincere in their attempt to oppose Hindi, they should have thought of this fact first. It has become a matter of course for people to talk to each other in English, to write letters in English, even to their own parents, sons, daughters, brothers and sisters."

MR. SPEAKER:—" Not in the Telugu country."

* SRIMATHI G. AMMANNA RAJA:—" Even in the Telugu country it is so."

MR. SPEAKER:—" Statements which are not true should not be made in the House."

* SRIMATHI G. AMMANNA RAJA:—" But I know there are many members here who address each other in English even when they talk . . . "

MR. SPEAKER:—" Only to accommodate them."

* SRIMATHI G. AMMANNA RAJA:—" You can ask the members, if you want. I would be only too glad to learn from the members that they have been always writing to their children or their parents and brothers and sisters in their own mother-tongue and not in English; but I don't think it is so. There have been many speeches made on the floor of this House in Telugu and Tamil; I do not know how many of those speeches were perfect, except perhaps in the case of a few persons like Mr. Kalluri Subba Rao. I do not think there have been any good speeches made after all in our languages." (Laughter.)

MR. SPEAKER:—" Telugu speeches are far better than the English speeches."

* SRIMATHI G. AMMANNA RAJA:—" I don't think it is so, Sir. Those who have been opposing the introduction of Hindi in schools must be convinced to-day more than ever that we should

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have even thought of this idea much earlier, so that the time of the House may not have been wasted as it is being wasted now. We could have all along spoken in Hindi. For the first time I think yesterday there was a speech in Hindi, and I was glad to see there was no opposition to it.

"Then, Sir, I want to say just a word to my Mussalman friends, who have been stressing so much on separate schools. Even after hearing Mr. Hameed Khan's speech, I am afraid I am not convinced about the necessity for these separate schools. I do not like there should be separate schools either for Mussalmans or for Hindus or for anybody else. I would give out, for instance, my own experience. The other day we had a ladies' meeting at Ellore. We took special care to go to Muslim houses and invite the Muslim ladies to the meeting, so that we might mingle with each other and know each other. But we were not even allowed to get into their houses. We went to several Government officers' quarters and to some of the merchants' houses. Some of them told us, 'We are asking you to go, why don't you go?' I was so much frightened that they would even neck us out In the end, we were able to get only two ladies to go with us, they were some officials' wives who are used to go to clubs and so on. So, I say, instead of asking for separate schools, if we have common schools, I think greater benefit could be derived. After all, if the Muslim ladies won't even mingle with each other—because these Mussalmans observe the *gosha* system—out of their homes, I am afraid they can only have a limited knowledge of things. I do not say that this will only lead to narrow-mindedness or any such thing, because my Muslim friends will object—I am very much afraid of them. (Laughter.) After all, even the children that are brought up in their homes are not allowed to go out of their homes; and when they have to be sent to school, if they go to separate schools, as children, they will have only a limited sphere where they can move about as pupils, and so also later, as citizens. At least, if they are allowed to get their education in common schools, they would mix with others and meet people outside their community. These Muslim members come here and ask and fight for so many things. How I wish they will try to do what they can in order to reform their own community, their homes and customs! Why not they give better privileges to their women? What is the trouble? Why are they not coming out? I can quite understand their not going out and mixing up with men or even their keeping out of sight of men; but what is the trobule in their going to common girls' schools for study? What harm can women do to them? Mr. Hameed Khan says now that they cannot get religious education if they go to common schools. I suggested they can have a separate period allotted for their religious education, and I am sure the Hon. Minister won't grudge giving them that facility. So, what I should like the Muslim

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members to do is that they should reform their own homes first, instead of coming here and fighting for this right and that right, for separate schools and for some percentage to be given to them in all appointments, etc. First of all, they must give a broader vision to their sisters and their children. I do not know why these members do not think of all this at any time. I do not know why even now they think of keeping their women in *gosha*. I do not see any point in it at all. I am sorry for them. They do not know anything about what is going on outside their homes. I happen to be living in a Muslim locality just now; there the terrace wall of the house is as high as myself, and I was wondering why it was so. I forgot at the moment that I was in a Muslim locality. I was wondering what the idea was in having such a high wall. If I want to call a flower-woman or a fruit-seller or somebody going in the street below, I have to raise my feet and bawl out. I do not see any point at all in having this *gosha* system. I therefore request the Muslim members here to try to abolish this system and also ask for the abolition of separate schools for Muslims. They have a perfect Muslim girls' school in Royapettah on which the Government spend a lot of money. I was surprised yesterday when I heard a member saying that they wanted another school in George Town. One difficulty about the Muslim women is that by remaining indoors, they are not able to imbibe culture to a degree they ought. I indeed pity the condition of the women and would like them to rebel against this system.

" I may be permitted, speaking as I do on behalf of women, to appeal to the Government to make better provision for educated women. After all they are only very few in number and even amongst them there is unemployment and many begin to feel that their education has been a waste. They spend a lot of money on education with the idea of getting some appointment as teachers. They have only to look forward to a restricted field of employment as other departments are barred to them. Even in the Education department they have not been able to get appointments and they have to go to distant places, like the Punjab, Lucknow, Delhi and Benares to seek employment. It is a sad state of affairs that our women especially when there are avenues for employment for them should have to go to distant places in search of employment and regret that they had not thought of such a contingency at the time when they took to education. So steps should be taken 6 p.m.
by the Government to relieve unemployment among educated women. Such of the few Muslims that have been educated have been provided with appointments and I think it would not be extravagant to ask for such a privilege for women, especially when there are only a few to be provided with employment. It will not cost the Government anything very substantial and it will give an impetus for female education, especially university educa-

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tion. As things stand at present, they are beginning to feel that university education is becoming a waste because they are not able to make any use of it. I hope that the Hon. Minister, if he really wants to help the women of this Province towards higher education, will do something to relieve unemployment among the educated women. I would commend the very sound suggestion made by Mr. Subba Rao yesterday that women should be employed in all elementary schools and should have a sound education so that their children may have the best sort of education both at home and in the schools. I hope that suggestion will be put into force as early as possible.

"Must I speak in Telugu also, Sir?"

MR. SPEAKER:—"It was your pleasure to speak in English and if it is equally your pleasure to speak in Telugu for the benefit of the non-English-knowing members, you can do so."

*SRIMATHI G. AMMANNA RAJA:—"ప్రాథమిక నిర్బంధ విద్య సాధ్యమైనంత వరకు అన్ని జిల్లాలలోను ప్రవేశపెట్టవలెను. విధ్యలేనిచో దేనికిని ప్రయోజనము లేదు. ఆందుచేత నే మనమింత వెనుకబడియున్నాము. ఈ విషయమే మంత్రిగారితో మనవి చేసినాను. ఇచ్చటకు వచ్చిన ముస్లిము కొంబర్లు చాలా విషయములను గూర్చి ఆడిగినారు. వార్ల స్త్రీల విద్యావిషయమై ప్రభుత్వమువారేమియు శ్రద్ధతీసుకొనుటలేదనియు, ప్రత్యేకంగా స్త్రీలకు స్కూళ్లుండవలెనియు ఆడిగినారు. ఆట్లున్నట్లయితే విద్యావిషయములో ఆభివృద్ధిలోగదిసియు, భారత జాతియైక్యతకు నష్టము కలుగనియు స్త్రీలకు ప్రత్యేకముగా స్కూళ్ళుండకుండా ఆందరును ఒకే స్కూలులో చదువుకొనుటకు సావకాశము కల్పించుటకై ముస్లిములందరును ప్రయత్నింపవలెనని కోరినాను.

"శరువాత హిందీ సాధ్యమైనంతవరకు అన్ని స్కూళ్లలోను ప్రవేశపెట్టినట్లయితే ఇష్టమున్నట్లుగా ఇన్ని భాషలుండకుండా భారతజాతికంతకు ఒకే భాష యుండుటకు వీల్లుండునని చెప్పినాను."

*SWAMI A. S. SAHAJANANDAM:—"కనం తలివార్ అవర్కళే, కాங்கிரஸ் சார்கார் பலவித்தமான நன்மை செய்திருக்கிறார்கள். என்றாலும், எழைகளுடைய படிப்பு அபிவிருத்தி விஷயத்தை சிறிது தான கவனித்து வந்திருக்கிறார்கள்; பூரணமாக கவனிக்கவில்லே. பூரணமாக கவனிக்காததினுல் என்ன குறைகள் எற்பட்டிருக்கின்றன என்றால் தற் பொழுது கலி இலாகா படிப்புக்காக ஏற்பட்ட இலாகாவாக இல்லே. ஆனுல் அது எந்த வகையில் சிக்கனஞ் செய்யலாமென்ற நோக்கத்துடனிருக்கிறது; இப்பொழுது சிக்கனத்திற்காக ஏற்பட்ட இலாகா எனபே சொல்லலாம். படிப்பை அபிவிருத்தி பண்ணக் கூடிய இலாகாவாக இல்லே. இருபது ஆண்டுகளுக்கு முமுன் பள்ளிக்கூடங்களில் பிள்ளேகள் அதிகமாயிருந்தால், படிப்பு நன்றுகச் சொல்லிக் கொடுத்தால், அவர்களுக்கு கொஞ்சம் கிராண்டு அதிகமாகக் கொடுத்து வந்தார்கள். அதனுல் பிள்ளேகளே அழைத்துக் கொண்டுவந்து பிள்ளேகளுக்கு படிப்பு நன்றுக கற்றுக்கொடுத்து வந்தார்கள். அந்த காலத்திலிருந்த சர்கார் கிராண்டைக் குறைக்கவில்லே. பிறகு சிக்கனத்தை உத்தேசித்து ஒவ்வொரு டெடிபும் பால் பண்ணினவர்களுக்குத் தகுந்தாற்போல் கிராண்டு விநியோகம் பண்ணினார்கள். லோயர் கிரேட் டிரெயினிங் ஆகாதவர்களுக்கு நாலு ரூபாய் கிராண்டு

24th March 1939] [Swami A. S. Sahajanandam]

என்றும், லோயர் கிரேட் டிரெயினிங் ஆகியிருந்தால் ஆறு ரூபாய் கிராண்டு என்றும், ஹையர் கிரேட் டிரெயினிங் ஆகியிருந்தால் எட்டு ரூபாய் கிராண்டு என்றும், செக்கண்டரி கிரேட் டிரெயினிங் ஆகியிருந்தால் பத்து ரூபாய் கிராண்டு என்றும் வகுத்து, ஒவ்வொரு உபாத்தியாயருக்கும் கிராண்டு கொடுத்தார்கள். அது போதாது என்று கேட்டதனாலேயே நூற்றுக்கு நூறு உயர்த்திக் கொடுக்கலாமென்று விதி ஏற்படுத்தியிருந்தார்கள். இருபது ஆண்டுகளுக்கு முன் பள்ளிக்கூடங்கள் வைத்து நடத்திய அனுபவம் எனக்கு இருக்கிறது. அந்தக் காலத்தில், நூற்றுக்கு நூறு உயர்த்திக் கிராண்டு கொடுத்த காலத்தில், எராளமாக ரோண்டு வந்தது; பள்ளிக்கூட நிர்வாகத்தை நடத்திக் கொண்டுவர சாதகமாயிருந்தது. இன்னும் அதிக சிக்கனங் கருதி பிறகு நூற்றிற்கு ஐம்பது விதத்திற்குமேல் கொடுக்கக் கூடாதென்று சிக்கனம் பண்ணினார்கள். அதனால் கஷ்டம் ஏற்பட்டது. பிறகு நூற்றுக்கு இருபது குறைக்க வேண்டுமென்று சொன்னார்கள். இப்படி நாளா வட்டத்தில் குறைத்துக்கொண்டு வந்த முறையில் கிராண்டுத் தொகையானது ரொம்பவும் குறைந்து விட்டது. ஆகையினால் ஒரு பள்ளிக்கூடம் நன்முகப் படிப்புச் சொல்லிக் கொடுக்கிற பள்ளிக்கூடமாயிருந்தாலும் கிராண்டு தொகை குறைந்து விட்டதினால் உபாத்தியாயர்களுக்கு சம்பளம் கொடுக்க முடியாமலும் மற்றும் நிர்வாகத்தை நடத்த முடியாமலும், இரண்டு வருஷம் வைத்து நடத்திப் பார்த்துவிட்டு மூடவேண்டியதாயிருக்கிறது. கிராமங்களிலுள்ள பள்ளிக்கூடங்களுக்குக் கிராண்டு குறைந்து விட்டதினால் பள்ளிக்கூடங்களே உபாத்தியாயர்கள் சரியாக நடத்துவதில்லே. பள்ளிக்கூடத்தை பேருக்கு வைத்துக் கொண்டிருக்கிறது. ஆனால் பிள்ளைகள் ஒவ்வொருநாளும் பள்ளிக்கூடம் போய் வருகிறதில்லே. கிராண்டுக்காக மாத்திரம் இன்ஸ்பெக்டர் வரும்போது பிள்ளைகளைத் திரட்டிக்கொண்டு வைத்துக்கொண்டு படிப்புச் சொல்லிக் கொடுக்கிறதாகக் காண்பிக்கிறது. இன்ஸ்பெக்ஷன் முடிந்தவுடன் பள்ளிக்கூடத்திற்குப் பிள்ளைகள் போய் சரியாய் நடத்தமாட்டார்கள். உபாத்தியாயரி தனனுடைய சொந்த வேலையைப் பார்த்துக்கொண்டிருப்பார். சர்க்கார் பணத்தைக் குறைத்ததினால் இது ஏற்பட்டிருக்கிறது. வரவரக் கிராண்டைக் குறைத்துக் கொண்டு வந்து விட்டார்கள். இதுவுமல்லாது இந்த ஏற்பாட்டில் வினோதத்தை அனர்த்தமென்ன வென்றால், இன்ஸ்பெக்டர்கள் கிராமங்களுக்குப் போனால், யோக்கியமான அதிகாரிகள் ஒழுங்காய் போய்விட்டு வந்து விடுவார்கள். லஞ்சம் வாங்கும் அதிகாரிகள் என்ன செய்கிறார்கள்? நன்முய் நடக்காத பள்ளிக்கூடங்களே ஒரு மூட்டை அரிசியோ ஒரு மூட்டை பயறோ, ஊருதவுகளையோ விரும்பி மிகவும் நன்முக நடக்கிறதென்று எழுதிவிடுகிறார்கள். அதே அதிகாரிகள் நன்முய் நடக்கிற ஸ்கூல்களே நன்முய் நடக்கவில்லே என்று எழுதிவிடுகிறதாயிருந்தது. இதனால் சரியாக கிராண்டு கொடுக்க முடியாமற் போய்விட்டதினால் இந்தக் கோளாறைத் தடுக்க கிராண்டைச் சரியாக விநியோகம் செய்ய ஜில்லாக் கல்வி சபைகள் ஏற்படுத்தப்பட்டன. இந்தக் கல்வி சபையின் மூலமாய் ஜில்லாக் கலெக்டர் முதற்கொண்டு, கல்வி அதிகாரிகள், முதற்கொண்டு அந்தந்தப் பள்ளிக்கூடங்கள் நன்முக நடக்கிறதா என்று தெரிந்து கிராண்டு கொடுக்க ஏற்பாடு செய்தார்கள். இப்பொழுது ஜில்லாக் கல்வி சபைகளே எடுத்து விட்டதினால் முன்னார் எந்தக் குற்றம் நடந்ததோ எந்தக் குற்றத்தைப் பரிகரிக்க இந்தக் கல்வி சபைகளே ஏற்படுத்தினார்களோ, அந்தக் குற்றம் பழையபடி வந்து சேரும் போலிருக்கிறது. இப்பொழுது ஜனநாயக முறையில் கவர்ன்மெண்டு நடக்கிறது என்றாலும் மேழே இருக்கிற டிப்டி இன்ஸ்பெக்டர்களை என்ன பிபார்ச செய்கிறார்களோ அதைத்தான் மேலே இருக்கிற இன்ஸ்பெக்டர்கள் கல்வி அதிகாரிகள் கவனிக்கிறார்கள். கீழதிகாரிகள் நல்லதைக் கெட்டதென்று சொல்லலாம், கெட்டதை நல்லதென்று சொல்லலாம். இந்த முறையில் நடக்கிற எலிமெண்டரி பாடசாலைகள் உதவி பெறக்கூடிய பள்ளிக்கூடங்கள் ஜில்லாக் கல்வி சபைகளே எடுத்துவிட்டதால் கெட்டுப்போகும் போலிருக்கின்றன.

[Swami A. S. Sahajanandam] [24th March 1939

"ஜில்லாக் கல்வி சபைகளே எடுத்துவிடுவதால் ஜில்லாக் கல்விசபைக ளிருக்கும் இடங்களிலுள்ள ஜில்லாக் கல்விசபைக் இளார்க்குகளுக்கும் மற் றும் பியூனகளுக்கும் இருந்த உத்தியோகங்களில்லாமல் போய்விடுவதால் பியூனகளுக்கு மிகவும் கஷ்டமாக இருக்கும், அவர்களே மற்ற அவர்களுடைய வாழ்க்கை இடங்களில் உத்தியோகத்திற் கெடுத்துக்கொண்டாலும் ஆரம்ப உத்தியோ கஸ்தர்கள் மாதிரிப் பாவிக்கிறார்கள். பத்து வருஷம் பதினைந்து வருஷம் லர்வில்ல செய்தவர்கள் இருக்கிறார்கள். அப்படிப்பட்டவர்களுக்குக்கூட இந்தக் கல்விசபைகளே எடுத்துவிடுகிறதினால் உத்தியோகத்திற்குப் பங்கம் எற்படும்போலிருக்கிறது. அவர்கள் செய்த சர்வீஸை அனுசரித்து எல்லா வித சம்பளத்தோடும நல்ல பதவிகளை வேறு இடங்களில் கொடுக்கவேண் டும். பியூனகளைக் வைவிட்டு விடக்கூடாது.

"இப்பொழுது சிக்கனமுறையில் என்ன செய்கிறார்கள் ? இரபது பிள்ளை களுக்குக் குறைத்திருக்கும் பள்ளிக்கூடங்களே எடுத்துவிடுகிறார்கள். இந்தச் சிக்கனமுறையில் ஹரிஜனங்கள் பள்ளிக்கூடங்கள் எற்பட்டுப் போகின்றன. இந்தச் சிக்கனமுறை கவர்னமெண்டுப் பள்ளிக்கூடங்கள் விஷயத்தில் அனுஷ்டிக்கப்படவில்லே. கவர்னமெண்டு பள்ளிக்கூடங்கள் நல்ல நடக் கும் பள்ளிக்கூடங்களில் பதினைந்து பிள்ளைகளிருந்தாலும் அப்படிப்பட்ட பள் ளிக்கூடங்களே எடுக்கிறதில்லே. இந்த முறையில் விரலுக்காக மோதிரமா மோதிரத்திற்காக விரலா, என்று சர்க்கார் கவனித்துப்பார்க்கவேண்டும். ஹரிஜனப் பிள்ளைகள் படிக்கும் ஒவ்வொரு பள்ளிக்கூடத்தையும் சாத்துவ தற்கு வழி தேடிவிட்டார்கள். ஹரிஜனப் பள்ளிக்கூடங்களே எடுத்துவிட்டு ஹரிலிருக்கிற பள்ளிக்கூடங்களில் ஹரிஜனப் பிள்ளைகள் படிக்கலாம் என்று சொல்லுகிறார்கள். சேரியிலிருக்கிற பள்ளிக்கூடத்தை எடுத்துவிட்டு கிராமத்திலிருக்கிற பள்ளிக்கூடங்களில் ஹரிஜனப் பிள்ளைகளைப் படிக்கச்சொல்லுகிறது நல்ல நோக்கமாயிருந்தாலும், இதில் என்ன நடக் கிறதென்றால், ஹரிலிருக்கிற பள்ளிக்கூடங்களுக்கு ஹரிஜனப்பிள்ளைகளே இன்ஸ்பெக்டர் வரும்போது அனுப்புவதை ஒத்துக்கொள்கிறார்கள். மறு நாள் அனுப்பிலை வருகிற ஹரிஜனப் பிள்ளைகளே ஹரிலுள்ள ஜாதி இந் துக்களை அடித்துத் தூரத்திவிடுகிறார்கள். அல்லாதுபோனல் தாய் தந்தை யர்களே ஹிம்லை செய்கிறார்கள். இந்த முறையில் ஹரிஜனப் பள்ளிக் கூடங்கள் சேரியிலிருப்பவைகளே எடுத்துவிட்டு ஹரிலிருக்கிற ஜாதி இந்து பிள்ளைகள் படிக்கும் பள்ளிக்கூடங்களில் ஹரிஜனப் பிள்ளைகளேப போய் படிக்கச்சொல்லுவது ஹரிஜனங்களை கல்வியில் அபிவிருத்தி அடைவதைக் கெடுப்பதாயிருக்கிறது. 'ஹரிலிருக்கிற பள்ளிக்கூடங்களே எடுத்துவிட்டு ஹரிப்பிள்ளைகள் சேரியிலிருக்கும் பள்ளிக்கூடங்களில் வந்து படிக்கும்படி செய்யவேண்டும். பள்ளிக்கூடங்களே சேரியில் வைக்கட்டும். சேரியிலிருக் கிற பள்ளிக்கூடங்களே எடுத்துவிட்டு ஹரிலிருக்கிற பள்ளிக்கூடங்களில் ஹரி ஜனப் பிள்ளைகளப்போய் படிக்கச்சொல்லுவது நடக்கக்கூடிய காரியமல்ல" என்று நான் சொல்லுகிறேன் இப்பொழுது ஹரிஜனப் பள்ளிக்கூடங்களே எடுத்துவிடுவதால் ஹரிஜனப் படிப்புக்குக் கெடுதி ஏற்படுகிறது. ஒவ்வொரு சேரியிலும் பள்ளிக்கூடங்கள் இருக்கவேண்டும். ஒரு ஹரிஜனப் பள்ளிக் கூடத்தில் குறைந்தபிள்ளைகளிருந்து படித்தாலும் அந்த இடத்தில் பள் ளிக்கூடம் இருக்கவேண்டுமென்று பார்க்கவேண்டுமே யொழிய அந்தப் பள்ளிக்கூடத்தை எடுத்துவிட்டு பணத்தை மிச்சப்படுத்தலாமென்று நினைக் கிறது நல்ல காரியமல்ல என்று சொல்லுகிறேன்.

At this stage the Deputy speaker (Mrs. Rukmini lakshmipathi took the chair.)

6-15 p.m. "மேலும் நமது காங்கிரஸ் மந்திரி சபை எற்பட்டபிறகு இப்பொழுது ஒரு உத்தமமான காரியஞ் செய்திருக்கிறார்கள். காலேஜில் ஹரிஜனப் பிள்ளைகளுக்கு சம்பளம் வேண்டாமென்று சர்க்கார் உத்திரவு செய்திருக் கிறார்கள். அதற்காக மனப்பூர்வமான வந்தனஞ் செலுத்துகிறேன். ஹைஸ்கூல்களில் ஹரிஜனப் பிள்ளைகள் படிக்கிறவர்களுக்கு சம்பளம் வேண்டுமென்று வைத்தால் எவ்வாறு பொருந்தும் ? ஹரிஜனப்பிள்ளைகள்

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ஹைஸ்கூல்களில் படிக்கப் பணமில்லாது கஷ்டப்படுகிறார்கள். ஆகையினால் ஹைஸ்கூல்களிலும் ஹரிஜனப் பிள்ளைகளை சம்பளமில்லாமல் சேர்த்துக்கொள்ள வேண்டும். ஹையர் எலிமெண்டரி படிப்புக்கு மேழையிருந்து காலேஜ் படிப்பு முடிய சம்பளமில்லாமலும் ஹரிஜனப் பிள்ளைகளுக்குப் படிப்புக் கற்றுக்கொடுக்க வேண்டும். சம்பளமில்லை எனறு வைத்திருந்தால் எளிதில் படிப்பார்கள். இந்தப் பிள்ளைகளுக்கு சம்பளம் வைத்தால் பூரணமாக பூராவும் ஸ்காலர்ஷிப (scholarship) கொடுக்கவேண்டும். செக்கண்டரி ஸ்கூலில் ஒரு பையன் fail ஆகிவிட்டால் மறுபடி scholarship இல்லை என்று சொல்லுகிறார்கள். இதனால் மேலே படிக்க முடியாமல் படிப்பை நிறுத்தும்படி ஏற்படுகிறது. கனம் முதன் மந்திரி அவர்கள் ஹரிஜனப் பிள்ளைகளுக்கு உத்தியோகம் கொடுத்து வருகிறார். இன்னும் படித்தவர்கள் வேண்டுமென்றும் படிப்பு ஏறபட்டு உத்தியோகத்திற்கு ஹரிஜனங்களில் படித்த ஆட்கள் இருக்கவேண்டுமென்றும் சொல்லுகிறதினால், காலேஜ் படிப்புக்கு உத்திரவு போட்டமாதிரி ஹைஸ்கூல் படிப்புக்கும் உத்திரவு போடவேண்டுமென்று கேட்டுக்கொள்கிறேன். பள்ளிக்கூடங்களில் சில இடங்களில் ஒழுங்காக நடைபெறவில்லைதான். அதற்குக் காரணமென்ன ? சரியான மேல்பார்வை இல்லாததுதான் காரணம். ஒரு கல்வி அதிகாரிமாத்திர மிருப்பது போதாது. இந்தக் கல்வி அதிகாரியுடன் (Supervisors) சூப்பர்வைஸர்கள் என்ற அதிகாரிகளும் இருக்கவேண்டும். முனனே சூப்பர்வைஸர்கள் இருந்தகாலத்தில் ஒவ்வொரு பள்ளிக்கூடமும் நன்றாக நடக்கிறதா என்று பார்த்தார்கள், அதனல் பள்ளிக்கூடங்கள் ஒழுங்காக நடைபெற்றன. இப்பொழுது இருக்கிற கல்வி அதிகாரிகள் அம்மாதிரி போய் பார்க்கிறதில்லை. ஆகையினல் ஒழுங்காக நடைபெறவில்லை. அந்தந்த தொகுதியிலிருக்கிற எம். எல். ஏக்கள் தங்கள் தங்கள் தொகுதியிலிருக்கிற ஸ்கூல்களை கவனிக்கும்படி ஏற்பாடுசெய்தால் அதன்மூலமாய் பள்ளிக்கூடங்கள் ஒழுங்காக நடைபெறும்படி செய்யலாம். ஒரு பள்ளிக்கூடத்தில் உபாத்தியாயர் ஒருவர் இருந்தாலும் பிள்ளைகளுக்கு நன்றாகக் கற்றுக்கொடுக்கிறார் ; அதனல் ஏராளமான பிள்ளைகள் சேருகிறார்கள். பல உபாத்தியாயர்களிருந்தாலும் நன்றாகக் கற்றுக்கொடுக்கிறதில்லையானல் பிள்ளைகள் குறைந்துவிடுகிறார்கள். நன்றாகக் கற்றுக்கொடுக்காத உபாத்தியாயர்களிருந்தால் அப்படிப்பட்ட உபாத்தியாயர்களே எடுத்துவிட்டு நன்றாகக் கற்றுக்கொடுக்கும் உபாத்தியாயர்களைப் போடவேண்டும். பள்ளிக்கூடங்களில் உபாத்தியாயர்களே ஒழுங்காகக் கற்றுக்கொடுக்கச் செய்யவேண்டும். இந்த விஷயத்தில் சர்க்கார் கவனஞ் செலுத்தவேண்டும்.

" இன்னொரு விசேஷமான சம்பவம். போர்டிங் கிராண்டிற்காக இரண்டு வருஷத்திற்குமுன இரண்டு லட்சம் ஒதுக்கப்பட்டிருந்தது. அதை சென்ற வருஷத்தில் இரண்டு லட்சத்து ஐம்பதினாயிரமாக்கினார்கள். இந்த வருஷம் மூன்று லட்சத்துப் பதினாயிரமாகியிருக்கிறார்கள். இப்பொழுது அப்படியே ஒதுக்கியிருக்கிறது பாற்றத்தக்கதே. இந்த இடத்தில் பரம இரகசியமொன்றிருக்கிறது. கவுன்சிலில் ஒரு கேள்வி ஐந்தாறு வருஷங்களுக்கு முன் கேட்டேன். இந்த போர்டிங் கிராண்டிலிருந்து எத்தனை மிஷனரி போர்டிங்குகள், எத்தனை இந்து போர்டிங்குகள், எத்தனை முஸ்லீம் போர்டிங்குகள், எத்தனை ஆதிதிராவிட போர்டிங்குகள நடத்துகிறார்கள் என்று கேள்விகேட்டேன். அதற்கு மொத்தம் 173 போர்டிங்குகள நடத்துகிறார்கள்; அவைகளில் 157 மிஷனரி விடுதிகள் என்றும், 11 இந்து விடுதிகள் என்றும், 5 முஸ்லீம் விடுதிகள் என்றும் பதில் சொன்னார்கள். ஆகவே ஹரிஜனங்களுக்குப் பூஜ்யமாகி விட்டது. மிஷனரிகள் நன்றாக வேலே செய்கிறார்களென்றாலும் அவர்கள் செய்கிறதில் என்ன பிசகு இருக்கிறது என்றால் என்னுடைய கிராமத்திலிருந்து நானும் இன்னொருபையனும் எலிமெண்டரி ஸ்கூல் படிப்புப் படித்துவிட்டு திண்டிவனம் மிஷனரி போர்டிங் ஹைஸ்கூலில்

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படித்தோம். எங்களை இறில்துவர்களைக் சொல்லுங்கள். நான் இறில்துவ னுக்ச் சேமமாட்டேன் என்று சொன்னேன். அப்படியானுல் சாப்பாட்டிற் குப் பணம் கொடு என்று சொன்னுர்கள். அதன்பேரில் நான் சாப்பிட்ட தற்கு பணம் வசூலித்துவிட்டார்கள். அதனுல் நான் பணம் செலவு செய்யவேண்டியதாகிவிட்டது. ஹரிஜனங்கள் இறில்துவ போர்டிங்கிற்கு போய் படித்தால் இறில்துவர்களாகப் போகிறார்கள். மிஷனரி போர்டிங் ஸ்கூல்களில் ஹரிஜனங்கள் போய் படித்துவிட்டு ஹிந்துவாகத் திரும்பி வர மார்க்கமில்லே. போர்டிங் ஸ்ராண்டு மிஷனரிகள் சிமையிலிருந்து கொண்டுவந்து போடவில்லே. அப்படியிருந்தும் அவர்கள் போர்டிங் ஸ்கூல்களில் ஹிந்தக்களுக்கு சாப்பாடு போடுவதில்லே! ஹரிஜனங்களுக்குச் சாப்பாடு போடுவதில்லே; றில்துவர்களுக்குமட்டும் சாப்பாடு போடுகிறார்கள். 157 மிஷனரி போர்டிங் ஸ்கூல்கள், 11 இந்து போர்டிங் ஸ்கூல்கள், 5 முஸ்லீம் போர்டிங்கு விடுதிகள், இவைகளுக்கு போர்டிங் ஸ்ராண்டு எப்படி சர்க்கார் கொடுக்கிறார்கள் என்றுல், போர்டிங் செலவில் மூன்றில் இரண்டு பங்கு சர்க்கார் கொடுக்கிறார்கள். ஆகையினுல் மூன்றில் இரண்டுபங்கு சர்க்கார் கொடுக்கும்போது ஒருபங்கு போர்டிங் வைத்து நடத்துகிறவர்கள் போடவேண்டும். ஒரு பையனுக்கு போர்டிங்கு செலவு நாலு ரூபாயாகிற தென்றுல் அதில் மூன்றில் இரண்டுபங்கு சர்க்கார் கொடுப்பார்கள். ஒரு பங்கு போர்டிங் வைத்து நடத்துகிறவர்கள் போடவேண்டும். மிஷனரி ஸ்கூல்களில் மிஷனரிகள் மிஷன்மூலம் ஒருபங்கு போட முடிகிறது. முஸ் லீம் போர்டிங் ஸ்கூல்களில் இந்த ஒருபங்கு முஸ்லீம் தனவந்தர்கள் போடுகிறார்கள். ஹிந்து போர்டிங் ஸ்கூல்களுக்கு இந்துக்களில் செல்வ வான்கள் நன்கொடை அளிக்கிறார்கள். ஹரிஜனங்கள் போர்டிங் ஸ்கூல்கள் வைத்து நடத்தவேண்டுமென்றல் முழுவதும் சர்க்காரைத்தான் எதிர்பார்க்க வேண்டும். அவர்களிடத்தில் பணமில்லே; ஹரிஜனங்கள் மிஷனரி போர்டிங் ஸ்கூல்களில் இந்துளனரல் படிக்க மார்க்கமில்லே. ஹரிஜனங்களைப் பொறுத்தவரையில் ஒரு பையனுக்கு போர்டிங்கு செலவு நாலு ரூபாய் ஆகுமென்றல் அந்த நாலுரூபாயும் சர்க்காரிலிருந்து கொடுத்துவிடவேண் டும். அப்படிக் கொடுத்தாலுதான் ஹரிஜனங்களுக்குப் பிரத்தியேகமாக போர்டிங் ஸ்கூல்கள் வைத்துநடத்தமுடியும். ஆகையினுல் இந்த வருஷம சர்க்காரில் போர்டிங் கிராண்டு இனத்தில் மூன்று லட்சம் ரூபாய் ஒதுக்கி வைத்திருக்கிறதில் ஒரு லட்சம் ரூபாய் ஹரிஜனங்கள் போர்டிங்கு செலவுக் காக செலவழிக்க வேண்டும். ஒரு பையனுக்கு நாலுரூபாய் விதம் திட் டம் போட்டுக்கொடுத்தால் ஏராளமான ஹரிஜனப் பிள்ளேகள் படித்து முன்வரக்கூடும். சர்க்கார் போர்டிங் ஸ்ராண்டிற்காக ஏராளமாகப் பணம் ஒதுக்கிவைத்திருக்கிறதில ஹரிஜனங்களுக்குத் தக்கவாறு பயன்படுத்து மாறு கேட்டுக்கொள்கிறேன்.

" இன்னெரு வார்த்தை சொல்லுகிறேன். ஒவ்வொரு மனிதனும் ஹிந்தி யைப்படித்துத் தீரவேண்டும். தமிழில் இல்லாத விருத்திப் பிரபாகரம், விசார சாகரம், தத்வானு சந்தானம், ஆத்ம புராணம் போன்ற வேதாந்த சாஸ்திரங்கள் ஹிந்தியில் இருக்கின்றன. தமிழில் இப்படிப் பட்ட சாஸ்திரங்கள் கியையா, இன்னும் அநேக பெரிய நூல்கள் தமிழில் இல்லாதவை ஹிந்தியில் கிடக்கிறன. ஆகையினுல் இந்த சாஸ்திரங் களையும் நூல்களேயும் படிக்க ஹிந்தி வேண்டியதாயிருக்கிறது. ஹிந்தியை ஜனங்கள் எந்த விதமாய் எதிர்க்கிறார்கள்? கட்டாயப் பாடமாக வைக் கக்கூடாதென்று சொல்லுகிறார்கள். உத்தியோகம் கிடைக்கவேண்டு மென்றல் ஹிந்தி கட்டாயம் பாஸ்பண்ணி இருக்கவேண்டுமென்று வைத்துவிட்டால், கட்டாயம் ஒவ்வொருவரும் படித்துத் தீருவார்கள். எல்லோரும் ஹிந்தியைப் படிக்க எங்கே வந்து சேரலாம் என்று ஓடி வந்து சேருவார்கள். ஆனுல் அப்படிச் சொன்னல் பிராமணர்கள் ஹிந்தி படித்திருக்கிறார்கள், அவர்களுக்கு உத்தியோகங்கள் கொடுக்கிற தற்காக இந்த மாதிரி உத்திரவு போட்டிருக்கிறார்களென்று சர்க்கார்மேல்

24th March 1939] [Swami A. S. Sahajanandam]

குற்றங்கூறலாம் எனறு கனம் பிரதம மந்திரி அவர்கள் நினைக்கலாம். "ஹிந்தி அவசியமாகவேண்டியதுதான், எங்கள் பிள்ளைகளைப் பொருத்த வரையில் எத்தனே பாஷையானலும் படிக்கக் காத்துக் கொண்டிருக்கிறார்கள். நான் இப்பொழுது எங்கள் பிள்ளைகளுக்கு சமஸ்கிருதப் புஸ்தகம் கொடுத்துப் படிக்கச்சொல்லியிருக்கிறேன். எங்கள் ஜாதி முனறேற்றமடைய வேண்டுமானுல் எத்தனே பாஷை வேண்டு மானுலும் கற்றுல்தான முன்னேற்றமடைய முடியும். படிப்பில் ஹிந்தியை 'கட்டாயம்" என்று வைத்திருக்கிறதை உத்தியோகத்திற்கும் 'கட்டாயம்' என்று வைக்கவேண்டுமென்று யோசனே கூறுகிறேன். ஆனல் நான் வற்புறுத்தவில்லே. ஹரி ஜனங்களில் ஒவ்வொரு பிள்ளைகளும் ஹிந்தி முதலான பல பாஷைகளைப் படித்தால்தான் முன்னுக்கு வரமுடியும்."

Sri N. ANNAMALAI PILLAI—"கனம் தலேவி அவர்களே, இன்றைய தினம் இந்தக் கல்வி அபிவிருத்தி மானியத்தை ஆதரித்து இரண்டொரு வார்த்தைகள் சொல்லுவது என்னுடைய கடமையாக இருக்கிறது. கல்வி எவ்வளவு அவசியமென்பதற்கு இந்த விவாதம் ஆரம்பிப்பதற்கு முன்பு நடந்த சம்பவங்களே போதுமான சாக்ஷிய மாகும். ஆங்கில கல்வி படித்தவர்கள் தமிழில் பேசுகிறவர்களைப் பார்த்து தெலுங்கில் பேசுகிறவர்களைப், 'பார்த்து ஒன்றும் புரியவில்லே. ஒரே குழப்பமாக இருக்கிற'தென்று புகார் கூறுகிறார்கள். அதே மாதிரி தமிழில் பேசும் என்போன்றவர்களும் தெலுங்கில் பேசக்கூடியவர்களும் என்ன சொல்லுகிறோம், என்றால், எங்களுக்கு இங்கிலிஷில் பேசும்போது ஒரே குழப்பமாயிருக்கிறதென்று தெரிவித்துக்கொள்ளுகிறோம். அவர்கள் என்ன பேசுகிறார்கள் எதைப்பற்றி சொல்லுகிறார்கள் என்பது புரிய வில்லே. இந்த மாதிரி நாங்கள் சொல்லுவதற்கு அவர்கள் குறை சொல்லுவதும் அவர்கள் சொல்லுவதற்கு நாங்கள் குறை சொல்லுவது மான நிலேமையில் கல்வி அபிவிருத்தி ஏற்படாதிருக்கிறது. இதற்கு எதாவது ஒரு வழி கண்டுபிடிக்க வேண்டுமென்று இது வரையி லிருந்த சர்க்கார் வழியொன்றையும் கண்டு பிடிக்கவில்லே. சமீபத்தில் ஏற்பட்ட காங்கிரஸ் சர்க்கார் ஹிந்தியைக் கட்டாய பாடமாக வைத்து இது பொது பாஷையாக ஆகிவிட்டால் இந்தத் தகராறு இருக்காது; ஹிந்தி யில் யார் எப்படிப் பேசினுலும் தெரிந்துக்கொள்ள முடியும்; இது பொது பாஷையாக இருக்கவேண்டுமென்று கட்டாய பாடமாகச் செய்தார்கள். ஆனல் எந்தக் காலத்திலும் நலலது செய்யும்போதும் அதற்கு குறுக் கே கோணலாக பேசுகிறவர்கள் பேசிக்கொண்டுதானிருப்பார்கள். எதிர்ப் பில்லாமலிருக்காது. ஒரு உதாரணஞ் சொல்லுகிறேன். 1930-ம் வரு ஷத்தில் லாகூரில் நடந்த காங்கிரஸுக்கு நான் போயிருந்தேன். இந்த தேசத்தில் எனனுடன பழகி இருகிற இஸ்லாமிய சகோதரர்களுடன் சேர்ந்து, ஹிந்துஸ்தானி பேசுகிறவர்களுடன் சேர்ந்து பழகினதிலுல ஹிந்துஸ் தானிபடிக்காமலே பேசப் பழகி இருக்கிறேன். அதனுல் அகில இந்திய காங்கிரஸ் கமிட்டியில் எனனுடைய கருத்தைச் சொல்லும் நிலேமை ஏற்பட்டது. இந்த விஷயத்தை எனனுடைய அனுபவத்தில் லாகூருக் குப் போயிருந்தபோது நடந்ததை சொல்லுகிறேன். இந்த தேசத்தில் நம் மோடு கலந்துபோயிருக்கிற ஹிந்துஸ்தானி பாஷையை அபிவிருத்திச் செய்ய வேண்டுமெனறு ஒரு சர்க்கார் முன் வந்தால் அதை எதிர்த்து சில இஸ்லாமிய சகோதரர்களும் பேசுகிறார்கள். பாஷையில் கூட நாங்களும் அவர்களும் நிரேந்தர்களாக இருக்கக் கூடாதென்று நினேக்கிறார்களா? பெரும்பாலான முஸ்லீம் சகோதரர்கள் அப்படி நினேப்பதாக தெரிய லிலேயே. அரசியல் காரணமாக எதிர் கக்ஷியிலிருக்கிறவர்கள் இப்போழுது ஏற்பட்டிருக்கும் காங்கிரஸ் கவர்னமெண்டை கவிழ்த்து விடலாம் என்று இந்த ஹிந்தி எதிர்ப்பை உபயோகிக்கிறார்களென்று நினேக்கி றேன். இதைத் தவிர வேறென்றுமில்லே. நான் எனனுடைய இஸ்லா மிய சகோதரர்களுடன் பேசும்போது அளவளாவி அன்புடன் பேசுகிறேன்.

[Sri N. Annamalai Pillai] [24th March 1939

"எல்லாரும் இன்புற்றிருக்க நீலைப்பதுவே அல்லாமல் வேறெனறறிவேன் பராபரமே" என்று தாயுமானவர் தமிழில் பாடிய பாட்டிறினைக்க நாமும் அவர்களும் இன்புறறிருக்கும் நிலைமையைப் பார்க்கிறோம். ஹிந்தி பாஷையைக் கட்டாயமாக வைக்கவேண்டியது அவசியம். சென்ற வருஷத்தில் நூறறிருபத்தைந்து பள்ளிக்கூடங்களில் ஹிந்தியை கட்டாயப் பாடமாக வைத்தார்கள். இந்த வருஷத்தில்கூட நூறு பள்ளிக்கூடங்களில் கட்டாயப்பாடமாக வைக்கப்போவதாகத் தெரிகிறது இன்னும் ஆயிரம் பள்ளிக்கூடங்களில் ஒரே அடியாக ஹிந்தியை கட்டாயப் பாடமாக செய்துவிடவேண்டும். கொஞ்சம் கொஞ்சமாக போனால் இப்பொழுது இருக்கிற நிலைமையில்தானிருக்கும்.

"ஆரம்பப் பள்ளிக்கூடங்களில் உபாத்தியாயர்களுக்குக் கொடுக்கும் சம்பளத்தைப் பார்த்தால் அந்தச் சம்பளம் ரொம்பளம் அநியாயமா யிருக்கிறது. ஜீல்லா போர்டில் ஒரு சம்பளம், முனிசிபாலிடியில் ஒரு சம்பளம், பஞ்சாயத்து போர்டில் ஒரு சம்பளம், எயிட் ஸ்கூலில் ரிராண்டின மூலமாக ஒரு சம்பளம். டில்லி இருக்கிறதில் எய்டட்ஸ்கூல் உபாத்தியாயருக்கு கிராண்டின் மூலமாக பன்னிரண்டு ரூபாய் கொடுக்கிறார்கள். இதைப் பன்னிரண்டு ரூபாயில் சர்க்கார் சம்பளமெடுத்து எறபடுத்தினதிலிருந்து இருபத்தைந்து பொசெண்டு போய்விட்டதென்றல ஒன்பது ரூபாய் உபாத்தியாயருக்குக் கிடைக்கிறது. ்தில் மானேஜர்கள் மிடிஷனரி முதலியவற்றிற்காக ரூபாய் இரண்டு பிடித்துக்கொள்ளுகிறார்கள்; கடைசியில் எழு ரூபாய்தான் அவர்கள் கைக்குப் போகிறது. இந்த எழு ரூபாயை வைத்துக்கொண்டு ஹையர் எலிமெண்டரி கிரேட் டிரைனிங் பாஸ் பண்ணி விட்டு வந்திருக்கும் உபாத்தியாயர்கள் எப்படி வேலை செய்ய முடியும்? ஜீல்லா போர்டிலிருக்கிற ஸ்கூல்களிலும், கவர்ன்மெண்டு ஸ்கூல்களிலும், முனிசிபல் ஸ்கூல்களிலும் இந்த மாதிரி டிரைனிங் பாஸ் பண்ணிவிட்டு வந்து வேலைசெய்யும் உபாத்தியாயர்களுக்கு மாதம் ஒன்றுக்கு ரூபாய் 20, ரூபாய் 23 கொடுக்கிறார்கள். எயிட் ஸ்கூல்களில் வேலைசெய்யும் அதே உபாத்தியாயர்கள் எழு ரூபாய் வாங்குகிறார்கள். இது எவ்வளவு அநியாயம்? இந்தச் சம்பளம் ரொம்பக் குறைவாக இருப்பதலுல் இந்தப் பக்கம், அந்தப் பக்கம், எதாவது உபதொழில் வைத்துக்கொண்டிருந்தால் என் அந்தமாதிரி உபதொழில் வைத்துக்கொண்டிருக்கிறிர்களென்று சொல்லுகிறார்கள். அதலால் சரியாக வேலை செய்ய முடியாமல் போய்விட்டது. சர்க்கார் பள்ளிக்கூடங்களிலும், ஜீல்லா போர்டு முனிசிப்பாலிட்டிப் பள்ளிக்கூடங்களிலும் சம்பளம் கொடுப்பதுபோல், எயிட் ஸ்கூல்களிலும் சம்பளம் கொடுக்க எறபாடு செய்தால் கிராமங்களில் மாத்திரமல்லாமல் காடு, மேல, வஞந்திரங்களிலும் கல்வி பரவும். இப்பொழுது கொஞ்சம் கொஞ்சமாக எயிட் ஸ்கூல்கள் குறைந்துகொண்டே வருகின்றன. இவைகளிருந்தாலொழிய, கிராமங்களில் கல்வி அபிவிருத்தி எறபடாது. கொஞ்சகாலத்திற்குமுன் எயிட் ஸ்கூல்களுக்கு ரிராண்டு எப்படிக் கொடுத்தார்களென்றல், ஒவ்வொரு வகுப்பிலும் பிளிகளை எவ்வளவு பரிட்சையில் தேர்ச்சி பெருகிறார்களோ அந்தத் தேர்ச்சியின் அளவைப்பொறுத்து ரிராண்டு கொடுத்தார்கள். அப்படிக் கொடுத்ததிலுல் உபாத்தியாயர்கள் நன்றகப் பையன்களுக்கு கல்வி கறறுக் கொடுத்தார்கள். வேறு வேலை பார்க்கவேண்டிய அவசியமில்லாதிருந்தது. அப்பொழுது அவர்கள் ரிராண்டு பணம் ஜாஸ்தியாக வருவதறகாக பையன்கள் படிப்பில் ஜாஸ்தியாக கவனம் செலுத்தினார்கள். இப்பொழுது ரிராண்டுப் பணம் குறைவாகக் கொடுக்கிறதிலுல் வேறு வேலை பார்க்கிறார்கள். ஆரம்பக் கல்வி அபிவிருத்திக்கு வழியிலலாமலிருக்கிறது. ஆகையினல், முனகாலத்திலிருந்த மாதிரி பிளிகளைள் எவ்வளவுக்கெவ்வளவு தேர்ச்சி பெறுகிறார்களோ அவ்வளவுக்கவ்வளவு ரிராண்டு ஜாஸ்தியாக கொடுக்கப்படுமென்றவிதி ஏறபடுத்தினுல் வேறு உபதொழில்களில் ஈடுபடாமல் பிள்ளைகள் கல்வி

24th March 1939] [Sri N. Annamalai Pillai]

அபிவிருத்தியில் தங்கள் முழு கவனத்தையுஞ் செலுத்தி பிள்ளைகள் ஜாஸ்தி யாக தோர்ச்சிபெற்று ஜாஸ்தியாக கிராண்டு வருவதற்காக முயற்சி செய் வார்கள். ஆரம்பக் கல்வி அபிவிருத்திக்கு இது பெரிய அனுகூலமாக இருக் கும் என்று சொல்லுகிறேன். 6-30 p.m.

"கடைசியாக ஒரு வார்த்தை சொல்லி முடித்துவிடுகிறேன். ரொம்பப் பேர் கள் பேசவேண்டியவர்கள் இருக்கிறார்கள். வருஷத்திற்கு ஒருதரம் இப் படிப்பட்ட சந்தர்ப்பத்தில் என்ன பேசினும் என்று ஜனங்கள் கேட்கிறார் கள். நம்முடைய சபையில் என்ன நடக்கிறதென்றால், எதிர்கக்ஷியாருக்கு பேசுவதற்கு சாவகாசியமாய் நேரம் கொடுக்கிறார்கள். கவர்ன்மெண்டு கக்ஷியைச் சேர்ந்தவர்களுக்குப் பேச நேரம் கொடுப்பதில்லை.

"ஜவ்வாதிமலையிலுள்ளவர்களின் கல்வி அபிவிருத்தியில்லாத நிலை மையைப்பற்றி எடுத்துச் சொல்லி அவர்கள் கல்வியில் அபிவிருத்தி அடைய வேண்டிய மார்க்கத்தைத் தேடவேண்டுமென்று சர்க்காரைக் கேட்டுக் கொண்டேன். இன்னும் சரியான கல்வி அபிவிருத்தி அடையவில்லை. இந்த வருஷத்தில் அதிக அக்கரை செலுத்த வேண்டுமென்று கேட்டுக் கொள்கிறேன். இந்த வருஷம் கல்வி மான்யத்திலிருந்து கிராமாந்திர மக் கள் கல்வியில்லாமல் கஷ்டப்படுகிறவர்களுக்கு உதவி செய்யவேண்டுமென்று கேட்டுக்கொள்கிறேன்."

* Mr. D. R. ISAAC:—"Madam, I would like to speak a few words about the difficulties of the aided management in elementary education on account of the recent proceedings of the Director. Three years ago, the department prepared a list dividing all these elementary schools into three or four groups while preparing the concentration and consolidation scheme of elementary education. They divided the schools into the following groups: the complete schools, the feeder schools, the isolated schools and the central schools, and then they also classified them as economic and uneconomic schools. When they prepared the list, the managements were not consulted. The list was not given to the Educational Councils for consideration, and on the basis of the recommendations of that list, about six months ago there came out through the Councils to these managements a list of superfluous schools which do not receive any aid and whose recognition should be cancelled. This notice came some time in August or September. By that time, the managements had employed their teachers during this year from April onwards and they have all along been continuing these schools. In the Kistna district alone, there are more than 100 schools of that type and the managements have protested through the Educational Councils for retention of these schools. The list of these schools was prepared three years ago and during this period the condition of the schools has improved. Some of the schools which were considered as efficient three years ago have now become inefficient, and in the same way some of the superflous schools during this period of three years have become efficient. To classify them on the basis of recommendations made three years ago is not right. The managements and the Councils had no opportunity to discuss about it. We have appealed to the Divisional Inspector of Schools and the Director. But so far we have not received any orders. As it is, we are not supposed to

receive any grants nor is the recognition going to stand. I request the Education Minister to consider this problem, since they have got the other provision that such schools as do not have twenty weighted average for each teacher should not receive any aid and assessment would not be given. This provision eliminates wastage and improves efficiency. These superfluous schools may be retained, and the grants may be assessed for this year. This is one request that I would like to make to the Government for consideration.

"Another thing. After the abolition of the Eductional Councils, we hear that advisory taluk committees are going to be started. During the time that the Councils were working, out of the 30 or 35 members in each district, there were among the aided agencies four to five missionaries appointed representing each mission. I would like to know from the Minister whether such provision has been made in the taluk committees which are now going to be constituted in place of the District Educational Councils. If the number of members in each taluk committee is increased, then there ought to be a representative from each of the mission bodies in that taluk area."

SRIMATHI K. LAKSHMI AMMAL :—கனம் தலேலி அவர்களே, கனம் கல்வி மந்திரி அவர்கள் கோரும் தொகையை நான் முழுமனதுடன் ஆதரிகிறேன். பசுதத்தாலும், மதுவிலக்குத் திட்டத்தாலும் இன்னும் சில இனங்களில் வருமானக் குறைவு இருந்தபோதிலும், முந்தின வருஷத்தைவிட இந்த வருஷத்தில் சுமார் மூன்று லட்சம் ரூபாய் வரையில் கல்வி இனங்களில் அதிகமாக செலவழிப்பதற்கு ஏதுக்கி வைப்பதைப் பார்த்து கனம் முதன் மந்திரி அவர்களையும் கனம் கல்வி மந்திரி அவர்களையும் நான் பாராட்டுகிறேன். இதிலிருந்து நமது சர்க்கார் நமது நாட்டு மக்களுக்கு வேண்டிய உதவி செய்யவேண்டுமென்று கண்ணுங்கருத்துமாக இருக்கிறார்களென்பது. உள்ளங்கை நெல்லிக்கனிபோல் தெரிகிறது. இது சம்பந்தமாக எனது தாழ்மையான வார்த்தையைச் சொல்ல விரும்புகிறேன். ஆரம்பப் பாடசாலைகளில் கல்வி புகட்ட ஹையர் கிரேட் எலிமெண்டரி பரீட்சையில் தேறியவர்களே உபாத்தியாயர்களாக நியமிக்கவேண்டுமென்று கேட்டுக்கொள்கிறேன். இந்தப் பாடசாலைகளே மாகாண கவர்ன்மெண்டாரே நேரில் பராமரிக்க வேண்டும். இவைகளே ஜர்மனி, இத்தாலி முதலிய தேசங்களில் மத்திய கவர்ன்மெண்டாரே பராமரித்து வருகிறார்கள். எனெனில் தேசத்தில் பிறந்த எல்லாப் பிரஜைகளும், ஆரம்பக் கல்வியை அடைய பாத்தியமுண்டு. அதுவுமல்லாமல் பொறப்புவாய்ந்த ஜனநாயக தத்துவ கவர்ன்மெண்டில் ஆரம்பக் கல்விதான் முதன் முதலாக சீர்திருத்தப்பட வேண்டியது; அத்துடன் அதைப் பராமரித்து சாதாரணமாக பிரஜைகளுடைய அறியாமையைப் போக்க வேண்டியது சர்க்காரின்முக்கிய கடமையாகும். நமது காங்கிரஸ் கவர்ன்மெண்டார் ஜனநாயக கவர்ன்மெண்டை நடத்தும் பொறுப்பை ஏற்றவுடன் ஆரம்பக் கல்வியைத் தாங்களே பராமரிக்கவேண்டுமென்று பரிசோதிக்கப்பட்டதாகத் தெரிகிறது. செலவு அதிகம் ஏற்படுமென்ற காரணத்தினுல் கைவிடப்பட்டதாகத் தெரிகிறது. ஆரம்பக் கல்வியை பிரஜைகள் பாத்தியத்துடன் அரசாங்கத்தாரிடமிருந்து அடைய அருகதையுடையவர்கள் என்பதைத் தீர்மானித்த பின்பு செலவு அதிகமாகிறதென்ற ஒரே காரணத்தினுல் கைவிடப்பட்டதாகத் தெரிகிறது. அப்படிக் கைவிடாமல் ஜனங்களுக்காக கவர்ன்மெண்டார் ஆரம்பக் கல்வி விஷயத்தில் அவசியமான உதவி செய்யவேண்டுமென்று கேட்டுக்கொள்கிறேன். உயர்தரப் பாடசாலை

24th March 1939] [Srimathi K. Lakshmi Ammal]

கள் சர்வகலாசாலைகள் நடத்தப்படுவது சர்க்காருடைய பொறுப்பல்ல. இவை கள் எல்லாம் ஒரு பக்கமிருக்க சர்வகலாசாலைக்கு கூடியவரையில் உதவி செய்தாலும் ஆரம்பக் கல்வியை கவர்ன்மெண்டார் பராமரிக்கவேண்டு மென்று யோசனை கூறுகிறேன். இப்பொழுது கவர்ன்மெண்டார் விற்பனை வரி விதிக்க உத்தேசித்திருக்கிறார்கள். இந்த வருமானத்திலிருந்து சர்க்கார் இலவச ஆரம்பப் பள்ளிக்கூடங்களை இம்மாகாணத்தில் பராமரிக்கவேண்டு மென்று கூறுகிறேன். தவிர, ஆரம்ப ஆசிரியர்களின் கெதியைபற்றி நான் சொல்லவேண்டியதில்லை. ஒரு பக்கம் வருமை, ஒரு பக்கம் ஜில்லா போர்டு பஞ்சாயத்து போர்டு தலைவர்கள் அதிகாரம், ஒரு பக்கம் மற்ற அதிகாரிகள் அதிகாரம், பயமே உருவாகக்கொண்ட உபாத்தியாயர்களைக் கொண்டு வருங் காலப் பிரஜைகளை தயாரிப்பது என்பது, கனவு-எவ்வளவுண்மையோ அது மாதிரியாக இருக்கிறது. நம்முடைய தேசமும் நம்முடைய தேசத்தின் நாகரிகமும் வருங்காலப் பிரஜைகளால் காப்பாற்றப்படவேண்டுமென்றால் ஆரம்ப ஆசிரியர்களின் தற்கால நிலைமையை உயர்த்தி ஆரம்ப பாடசாலை களை சர்க்கார் பராமரிக்கவேண்டுமென்று நான் தாழ்மையாய் சர்க்காரைக் கேட்டுக்கொள்கிறேன். தவிர வயதானவர்கள் எழுதப்படிக்க கற்றுக்கொள் வதற்கு சில ஏற்பாடுகள் நமது பிரதம மந்திரி அவர்கள் சில காலத்திற்கு முன் சொன்னது தெரிந்திருக்கலாம். ராமங்களில் தெரியக்கூடிய இடங்களில் தோட்டம், ரிணறு இந்தமாதிரி இடம்களில் ஒவ்வொரு பேர்களை எழுதி ஒட்டிவிடவேண்டுமென்று சொன்னார்கள். அதனால் எப்படி படிக்கமுடியுமென்று கொஞ்சம் வேலையாக மிஸ் பேசினார்கள். நான் சம்பந்தப்பட்டவரையில் அதை வரவேற்றேன். கிராமங்களில் வயதானவர்கள் செவ்வில்லாதபடி படிப்பதற்கு அது மிகவும் உதவியாக இருக்கும். அதை கனம் கல்வி மந்திரி அவர்கள் பரீட்சார்த்தமாக நடத்துவதற்கு ஏற்பாடு செய்ய வேண்டுமென்று கேட்டுக்கொள்கிறேன்.

"ஹிந்தி விஷயத்தில் சிறு குழந்தைகளுக்குப் படிக்க வேண்டிய பாடங்களை எவ்வளவோ இருக்கும்போது அது எப்படி வருமென்று நம் எதிர்கக்ஷியிலுள்ள மெம்பர்கள் சொல்லி வந்தார்கள். குழந்தைகள் ஹிந்தி படிப்பது கஷ்டமென்று சொன்னார்கள். இந்த விஷயத்தில் என்னுடைய சொந்த அனுபவத்தைச் சொல்ல விரும்புகிறேன். என் பெண் குழந்தை எஸ்.எஸ்.எல்.ஸி. கிளாஸில் வாசித்துக்கொண்டு இரண்டு, மூன்று மாதம் ஹிந்தி படித்து ஹிந்தி பிரசார சபையார் நடத்தும் பரீட்சையில் First class-ல் பாஸ் செய்துவிட்டாள். இதிலிருந்து குழந்தைகள் ஹிந்தி படிப்பதற்கு கஷ்டமில்லை என்பதை என் சொந்த அனுபவத்தில் தெரிந்துகொண்டேன். வயது வந்தவர்கள் படிப்பதுதான் கஷ்டமே யொழிய குழந்தைப் பருவத்தில் எவ்வளவு பாடம் கொடுத்தபோதிலும் குழந்தைகள் படிக்கக்கூடும். இன்று இங்கு நடந்த பாஷை வித்தியாச விஷயத்தால் ஒன்றரை மணி நேரம் ஒருவித வேலையும் செய்யமுடியாமற் போய்விட்டது என்பதைத் தெரிந்துகொண்டோம். எல்லோரும் ஒரே பாஷை கற்றுக்கொள்ளவேண்டுமென்பதை இதிலிருந்து நன்றாகத் தெரிந்து கொண்டு இனிமேலாவது ஹிந்திக்கு எதிர்ப்பில்லாமல் இருக்குமென்று நான் நம்புகிறேன். இத்துடன் என்னுடைய வார்த்தையை முடித்துக்கொள்கிறேன்."

* H. S. HUSSAIN SAHIB Bahadur:—"Madam, Deputy Speaker, I had no intention of taking part in this debate as the previous speakers have already exhausted the subject. But I am tempted to speak after hearing the speech of Srimathi Ammanna Raja. We are indeed thankful to her for the kind words of advice and suggestion that she gave for our consideration. While thanking her for her valuable suggestion and wholesome advice, I must say that the *gosha* system as it is prevailing in India is not exactly 6-45 p.m.

the *gosha* system that is enjoined on the Muslims. She is perhaps carried away by the everyday sight she is seeing in this country of Muslim women being confined within the four walls of their houses. If she had gone to Northern India and travelled there she would have found that Hindu women also are confined in a like manner; there they are observing stricter *gosha* than Muslim women themselves. I have travelled in the Muslim countries of Egypt, Arabia and Syria; there I found Muslim women going about the streets, of course with the Islamic *purdah*. They are allowed to go out, go to the market, go to public places, schools and colleges, not in covered carriages, but open carriages. That is the sort of *purdah* enjoined by Islam. We are thankful to Srimathi Ammanna Raja for her concern for Muslim women. She thinks that this sort of *gosha* is an obstacle for the progress of Muslim women. So far as the remarks of Srimathi Ammanna Raja are concerned, I can only say that she is speaking on observing the conditions prevailing in this country and she is perfectly justified in what she has said.

" I may say one or two words with regard to the necessity for having special schools and colleges for Muslim education in this Province. The other day the Hon. Minister for Education, while presiding over the celebrations in the Pachayappa's College, said that there is need for special institutions for particular communities. We are indeed glad to hear from the Hon. the Minister for Education that he also feels that the existence of separate institutions for separate communities is necessary in certain cases. While we plead for the establishment and continuance of separate educational institutions for Muslims, we do not mean to say that they must be exclusively confined to the Muslim community alone; other communities are welcome. Even to-day Muslim schools are open to all other communities; they can come and receive education in Muslim schools. What we need is religious education and the teaching of Urdu; that is all that we want. If provision could be made in general schools for these two things, we shall eventually give up our claim for special schools. If adequate and proper provision is found for imparting religious education and teaching of Urdu, we do not need special schools.

" There is another important matter I wish to refer to on this occasion and that is with regard to the Muslim orphanage at Madras. The Government, I may say, are giving some special help to this institution which is purely a charitable institution and which exists not only to give education free to Muslim boys and girls but also to give instruction in arts and crafts to these boys. Madam, the great need that is being felt is a plot of ground. The Minister for Education in moving the Demand yesterday, said that he had included grants to educational institutions like the Christian College and Pachayappa's College. We would have been

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very glad indeed to have heard from him that similar grants had been made for this Muslim orphanage. I am told that there is already a plot and I am really grateful to the Government. The plot which the orphanage possesses has been purchased and it has been paid for. But what we need is a building grant from the Government, at least a modest sum, which this institution deserves.

" There is one other point and I am done. It is with regard to the control of education in local areas. All the trouble that we now find is due to the spirit that is displayed by local bodies in the matter of education, specially Muslim education. A resolution is passed by a local board or municipality and the president or the chairman has merely to carry out that resolution and close schools here and there, thereby affecting the education of Muslims in those areas. But here at the centre the Government do not follow such a policy. They want to provide for the special needs and requirements of particular communities, whether Muslims, Harijans or Hindus. They are very, very careful. That being so, the local bodies are not treating us properly; local autonomy, I must say, is being carried to the extreme in this matter, because the members constituting the local bodies feel that they have got a right to enforce their will whenever they have a majority in those bodies and the president or chairman is helpless because he has simply to carry out the mandate, for he owes his position to those people. But the matter is quite different at the centre. Therefore, I urge that all the schools that are now being managed by the local bodies should be taken over by the State and controlled by it.

(At this stage Mr. Speaker resumed the Chair.)

" Sir, I am glad that the Education Minister who is himself an expert in this line has made some extra provision in this year's budget and it is gratifying to see that he has announced certain extra grants this year. We are glad he is really interested in the advancement of education, because he has been in the teaching line. He feels the difficulties that the teachers are labouring under. I hope he will give his attention and time to this question also and see that the state of affairs is remedied under his regime."

* The Hon. Sri C. RAJAGOPALACHARIAR:—" Sir, Mr. Hameed Khan made a fervent plea for separate schools. (Khan Bahadur Mahmud Schamnad Sahib Bahadur: There is no necessity for such a plea because there is no proposal to abolish them.) Mr. Schamnad, taking always as he does a common sense point of view, says that there is no necessity for such a plea. There is nobody proposing to disturb the existing arrangement. Still, Sir, the psychology that is started by this vigorous plea made by

the head of a particular group in the Assembly is a psychology fraught with much retrogression for the country. That is why I have risen to make a few remarks on this subject. Mr. Hameed Khan talks about the language difficulty, then about Urdu education and in the next breath he speaks of Muslim culture and religion as the main thing to be preserved. He makes that a plea for separate education. And then there are manners and customs also. Let us take them one by one.

"Let us take for instance, the question of language. Of the the Muslims in our Province who number about 33 lakhs, 12½ lakhs speak Urdu; the rest of them speak either Malayalam or Tamil. (Hameed Khan: 'No, no.') Some speak Telugu also, but not as their mother-tongue, except in parts of the Ceded districts. However, let us not get off on a smaller issue. Of the main body of 33 lakhs of Muslims 12½ lakhs speak Urdu of some kind—excuse my saying so—and the rest speak either Malayalam or Tamil. To mix up and identify the question of Urdu with the question of Islam is therefore not a very correct way of proceeding with the business.

"Then, Sir, let us analyse the basic claim, namely, that on account of religion they should have religious education in the earlier stages and for that they want separate schools. I do not deny that religious instruction is very important. At any rate, personally I feel that religious education is most important. It has nothing to do with Government policy. It has been the policy of the Government which we have taken charge of temporarily, to be secular in education and perhaps whether we like it or not it is the most convenient arrangement in our country filled with so many religions and so much of susceptibility in regard to religion. But I am personally of the opinion that religious education is the most important. Therefore, what is the machinery that we should have for dealing with this thing? I claim that there is no better solution in our country, circumstanced as we are, than recognizing that the home is the proper and only place where we can expect to give this religious education to our boys. Otherwise we cannot deal with the problem satisfactorily or even peacefully or in any manner with practical efficiency. If we do not depend upon the home, either Hindus or Mussalmans, then I say we are really abandoning our own position and we are sure to meet with disappointment. I say this in all sincerity. I do not wish that this is to be connected with any policies of any Government. Speaking as a person who has seen the whole country and seen its difficulties, I claim to contribute my share to the psychology in respect of solutions of difficult problems. If our people—whether they be Hindus or Mussalmans—want religious foundation for their religious culture and education, it is necessary that the home should look after it; it is no use depending upon the school to look after it.

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" Then again with regard to the language, Sir. Much confusion has arisen on account of the use of the word ' mother-tongue '. What we require really to concentrate upon is the use of the regional language. It is necessary wherever we are that our boys and girls should understand well the proper and effective use of the language prevailing in the area in which the boy or the girl has to live and make his or her livelihood. It is all right for a piece of logic or debate to be pressing this language and that language. But I make an earnest appeal to members of the Muslim group to consider what is to happen to their boys and girls. Let us not run away with the notion that a few boys who may go up to some big appointments are the *victims* to be looked at. The object of education should be the entire population, the population as a whole. What trade can a boy do when he grows up to be a man, if he does not know the language of his place, how to wield that language? What business, whether official or non-official, can a boy or girl do unless the regional language is thoroughly understood and becomes a handy weapon for the boy or girl? If a Mappilla boy who does not know Malayalam begins to learn Urdu, what is the good? "

ABDUL HAMEED KHAN SAHIB BAHADUR:—" Mr. Speaker, may I submit that I never suggested that a Mappilla or Tamil Muslim should give up his regional language. What I said was that he must also learn Urdu as the language of the Mussalmans of India."

* THE HON. SRI C. RAJAGOPALACHARIAR:—" Very good, Sir. I have no objection to the proposition, though as it is put it is full of faults. I can pick holes in it; but I do not wish to do so. I do accept the proposition that every Mappilla boy and every Tamil Muslim boy should learn Urdu and I claim I am making my own honest endeavour to make him learn Urdu. (Hear, hear.) Mr. Hameed Khan thinks he speaks Urdu and the boy under my system of education who is learning Hindustani is not learning Urdu. I claim that the boy who goes through the three years course I prescribe will know better Urdu than—excuse my saying it—Mr. Abdul Hameed Khan can command at a moment's notice. (Applause.) I do not say that of Mr. Hussain. He spoke beautiful Urdu. Yesterday it was a pleasure when I heard Mr. Hussain speak. I almost imagined I was in North India in a Congress camp. But every Muslim gentleman in Madras does not speak correct Hindustani. But let me come back to my point. I do accept the proposition that a certain grounding in Urdu is necessary. Let us not, when a man is in want of a coat, fight over the length of the sleeve or the shirt. Let us at least get something to cover ourselves with. That is the point. Now, the Urdu with which I want to clothe every boy in our country is good enough clothing for him against the weather. If we wish to find fault with the length of the sleeve, there is time and that can

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be easily corrected by whomsoever that desires to do it. I want a common coat of Urdu to be available to all our boys and girls and not only the Muslim boy or girl.

" Then the question of the regional language is important. It is not merely the Malayalam or the Tamil speaking Muslims that are concerned. Take the Andhra again for instance. There are a number of Urdu speaking families there. There are a number of boys and girls to be educated there. If we so isolate their education that they do not learn a proper and effective use of Telugu they will be at a great disadvantage. Therefore it is that you must all learn to stress the regional language before anything else. And, it is not a difficult thing, let me assure hon. Members, for our boys and girls to learn the regional language to perfection, even though they have a second language, Urdu or Tamil or Malayalam or whatever it may be.

" Then there was a plea for separate Harijan schools. Is Mr. Sahajanandam here? He has left. But that again is a suicidal plea. It is true that we have to tolerate separate Harijan schools. It is true that we have separate schools for separate localities and separate sets of people. At the same time our general policy and our aim should be to have common schools. (Hear, hear.) At no time will untouchability go and at no time can a Harijan boy or girl come up to the level of other boys unless we force this policy willy-nilly upon the people. We may not reach the policy of a united common school. But we must keep it as the aim before us. Otherwise the Harijan boy will not shed his inferiority complex and he will continue to have the inferiority complex. It is not the thing that we should encourage.

" There has been a misconception about the Wardha Scheme. I am deeply hurt by the expression used that the Muslims are against the Wardha Scheme. Why are they against the Wardha Scheme, if they are? I know that they are. But I wish to make a small effort now to do something to prevent that mistake, to reduce that mistake if not actually to remove it. It is a wrong thing to be against the Wardha Scheme because you are a Christian, or because you are a Mussalman or because you are a Hindu. The Wardha Scheme has nothing to do with religion. What is the Wardha Scheme? I can say it in a word. Give the basic education that we give through handicraft, through work and not merely through words. If you want to teach that two *plus* two is four, teach it through work instead of simply making the student commit to memory the symbols which make four. This is all that the Wardha Schme is about. If you want to tell a boy that twelve inches make a foot, do not make him simply commit it to memory, but show him a foot, make him plane a foot, make him mark a foot in the course of some work and give him the information through work. This is all the difference. As a

matter of fact hon. Members do not know that Muslim boys will be greater adepts in getting through the Wardha Scheme than the Hindu boys on account of the recent perversion through which they have gone. The Muslim boy even now gets his education through his own craft and that is how he gets through elementary education much better, in my opinion, up to a certain stage, than Hindu boys. Therefore, it is unfortunate that anyone because he is a Mussalman or because he is a Hindu or because he is a Christian should be against the Wardha Scheme. If we can introduce the Wardha Scheme properly, it will benefit everybody and it will not benefit one community alone or the other. Unfortunately these slogans have got mixed up. Because Gandhiji has started the Wardha Scheme, does it mean that you should be against it?"

ABDUL HAMEED KHAN SAHIB BAHADUR:—"That is not fair."

* THE HON. SRI C. RAJAGOPALACHARIAR:—"I am very glad, Sir, that what I have said has got an immediate denial. I do not want consent in these matters. I want opposition in these matters. Therefore let us put it aside, if not on my appeal, at least on the authority of Mr. Abdul Hameed Khan. Let Muslims not oppose the Scheme because Gandhiji has started it or anything like that. Let us understand what the Scheme is and let us support it."

MAHMUD SCHAMNAD SAHIB BAHADUR:—"Religious education should also be taken up."

* THE HON. SRI C. RAJAGOPALACHARIAR:—"That is the point I began, viz., that religious education should be taken up at home and to a certain extent it is possible to give it in the school. If we arrive at the glad day that we hope to arrive at, I am certain that the State in our Province can even run the religious education of our Province. There is no difficulty whatsoever in having in the same school religious education for Hindu boys and Muslim boys and all that. But to-day there are difficulties and frictions and therefore let us look after it mainly in the home. Let us not do anything to spoil it in the school and let us enjoy all that we want in the school through secular education.

"Then, Sir, with regard to general matters, I shall not say anything which the Hon. the Minister for the subject will speak upon. But I must say this, giving vent to my own personal feelings, that this precious money that they get from the people has become, instead of being a grant for education, a bone of contention among different professional sets of people. As I see things, education has become mere disputation between teachers who are interested in the money and managers who are interested in the money rather than really a matter for consideration from

the point of view of the pupils themselves. We must get out of this rut. We must get out of it and see that the money is utilized really for education purposes and not look at it from the point of view of the management. In fact it appeared to me sometimes that it will be a good thing to abolish all grants and devise some other machinery for it. We knew that till recently in Burma the monks, who went from house to house collecting their own food, who had nothing to look after except religion, had in their charge the whole of the education of Burma. The entire system of elementary education was in the hands of the monks in Burma till recently. I wish that we were able to do that. But we cannot go back. We have got into this secular system of State granting money for education. Homes, peoples and individuals have given up the habit of looking after the individual education of their own children. The villages have given up the habit of the education of their own children and in the present hour we must make the best that is possible. At least at stages let us review the whole position. Let us think honestly and see if we have not spoiled the students. This education, instead of becoming really a matter for pupils, has become a matter for disputation among managers and teachers. If we think seriously in this direction, I have no doubt that the Minister for Education will be able to solve all problems and there will be no difficulty to make a just distribution of the grants of money to the people concerned and we need not imagine that there is any injustice being committed. It was said that the money was better used in former times and that to-day it is dominated by the shadow, by the evil shadow of economy. It is not so. Money is got at with great difficulty and we should use it to the best purpose. What is the use of misusing money? We must use the money that we collect from the people to produce the maximum amount of education and that is why efforts are being made to bring more and more education as the result of each unit of money that we spend. The efforts of the Government to make the best use of the money they have should not be misconstrued as indifference in regard to education. That is all that I wish to say as Finance Minister in this connexion." (Hear, hear.)

7-15 p.m. * THE HON. SRI C. J. VARKEY:—" I rise, Sir, to examine the points raised in the course of this debate by various members in different languages in varying moods.

" 1. *Muslim Education—(a) Greater facilities.*—The most widely discussed subject, I find, is Muslim education. Several hon. Muslim Members of the House spoke eloquently on the need for affording greater facilities for the educational advancement of the community. I feel it my duty, Sir, to place all the cards on the table of the House. In the matter of affording facilities for

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the education of Muslims several special facilities have already been provided by the sympathetic Government. It is better to take stock of them before we think of taking another step forward.

"(1) In the matter of *fee concessions and scholarships* I find we have been most generous—generous to a degree which might provoke envy in the eyes of other minor and backward communities. Poor pupils of the Muslim community are allowed half-fee concession in all schools and colleges. We cannot afford to be more generous and grant to these pupils full fee concessions. It has to be borne in mind that the expenditure incurred by the Government on the grant of the present system of half-fee concessions has risen considerably during the past few years, and the Government have been driven to the unpleasant necessity of examining the question of reducing the volume of half-fee concessions that are now granted to various communities. When revising the rules for the granting of half-fee concessions, the hon. the Muslim Members may rest assured that the educational backwardness of the community will not be left out of consideration.

"(2) In the matter of *scholarships* too the Government have been generous to the community. In addition to the general scholarships to which Muslim students are also eligible, a large number of special scholarships are instituted for Muslims in elementary and secondary schools as well as in colleges.

"(i) Twenty-five special scholarships commencing from First Form and continuing throughout the whole of the secondary course.

"(ii) Eighty-three additional scholarships.

"(iii) Four special collegiate scholarships.

"(iv) One additional scholarship in the final Honours class.

"(v) Five residential scholarships of Rs. 10½ each to unmarried Muslim girls in any recognized institution having a recognized hostel.

"(vi) Thirty-two residential scholarships of the value of Rs. 10½ each a month to Hindu and Muhammadan widows in any recognized institution having a recognized hostel of its own.

"(vii) Sixty-five scholarships, varying from Rs. 4 to Rs. 11 according to the classes, awarded to Hindu and Muhammadan widows studying in recognized schools."

(3) Again, one special facility given to the Muslim girls is the *provision of conveyances* for carrying *gosha* pupils to schools and back to their respective homes. This is done

in 10 or 12 girls' schools. In the Hobart Secondary and Training schools at Royapettah, instead of the old bullock carts, a motor bus has recently been provided for the purpose.

" (4) In the matter of maintaining *special secondary schools* for Muslim students, Government have seven secondary schools for Muslims—two in Madras, one each in Malappuram (in Malabar), in Kurnool, Guntur, Vellore and Trichinopoly. There are also three secondary schools for Muslims under municipal management, and seven under private management. Thus there are already seventeen secondary schools in the Province of Madras.

" (5) Again, Government are maintaining *six training schools for men teachers and six for women teachers*, exclusively for Muslims, besides the special Mappilla training section added to the Government Training School at Cannanore. Last month I visited this training school, and spent some time studying the needs of these Mappilla teachers under training. I found it to be a practical solution of the problem of finding more well trained teachers for Muslim education, and it will interest the hon. Muslim Members to know that I have asked the Director of Public Instruction to submit proposals to open similar sections for Muslim teachers in the two Government Training Schools at Calicut for training more Muslim men and women teachers.

" (6) Again, provision is made for increased facilities for *the teaching of Urdu* in the schools where there is sufficient demand for such teaching. The hon. Member representing the Kurnool Muslim constituency, Mr. Abdur Rahman Khan, suggested that there should be a parallel system of imparting instruction through Urdu and Telugu or through Urdu and Tamil in one and the same school. Let me explain the present position. (1) In some High schools, there are Urdu sections up to the III Form and where the teaching is in Urdu, nothing has been done to upset the arrangement. (2) As regards the medium of instruction in the High school forms, the position was explained on the floor of this House, while answering a question, at the meeting of the Assembly on the 9th of December 1938. The intention of the Government in introducing the mother tongue or the language of the area, as the medium of instruction, is to save, as far as possible, boys of tender ages of 12 to 15 years, from going through the torture of instruction through a foreign language, and for this purpose, to substitute for English the mother tongue or the spoken language of the area in which the school is situated. In some places or cases it has been found that very few of

the students attending the school speak Urdu at home, and therefore, the majority of the boys in such schools will not find it difficult to follow teaching in the language of the area, in which they and their parents are living, and will continue to live for good, as permanent citizens of the village or of the town. However, it must be noted that, wherever the strength of Urdu speaking pupils warrants it, the opening of parallel sections for Forms IV, V and VI, with Urdu teaching, is already permitted. It may also be mentioned that pupils whose mother tongue is Urdu, are permitted to answer at examinations in English. Thus, the Hon. Members of this House will realize that we are already doing whatever is possible and practicable to satisfy the Urdu speaking people, and thus help them to preserve and develop their language and culture, on which the hon. Muslim Member from Bezwada laid so much stress last night on the floor of this House.

" (7) In the matter of *teaching religion*, provision is made for religious instruction within school hours in Government schools specially intended for Muslims. The embargo which had previously existed on the expenditure of public funds in giving religious instruction, so far as Muslims are concerned, is removed, thereby enabling municipal councils and district boards to employ religious teachers in schools under their control, whether they are chiefly intended for Muslims or have a satisfactory attendance of Muslim pupils.

" (8) Lastly, a *special college* is maintained by the Government for Muslim students, namely, the Government Muhammadan College, Madras. It will interest the hon. Members of this House to know that this College entails a net cost of about Rs. 50,000 for the College Department alone, which means roughly about Rs. 400 per student.

" I wish, Sir, to comment for a moment on this huge expenditure on Muhammadan College. We do not grudge it, if it really benefited the Muslim community. The hon. Member, Mr. Basheer Ahmed Sayeed has given a cut motion—which, however, I am glad he did not move—to discuss the feasibility of relieving the Government of the arduous task and financial burden by taking away the control and management of Government Arts and Professional Colleges. We thank him for his generosity to a hard worked Government with a poor treasury, and wish him good luck in his bold enterprise. If he finds the University, of whose Syndicate he is a Member, unwilling to be as generous as himself to relieve us of this burden, I would suggest to him a modest proposal. Let him, along with his comrades in this House form a Committee, through the Muhammadan Educational Association.

to take over the management of the Government Muhammadan College, and run it, like the Madras Christian College, Loyola College and Pachaiyappa's College, as a well-managed private College, where the other hon. Member Mr. Mahboob Ali Baig could find full scope for the development of Muslim culture, and thus also satisfy the other hon. Muslim Member from Kurnool, who grew eloquent last night, envying the Hindu culture, in the sense I explained in my speech, from which he quoted *in extenso* last night on the floor of the House."

BASHEER AHMED SAYEED SAHIB BAHADUR:—" Sir, I rise to offer a word of explanation. The cut motion which I had given notice of, but which I did not have the privilege to move was intended to draw the attention of the Government to the existence of a section of the University Act which enables them to transfer all professional colleges to the University as a measure of economy. That was my idea, Sir."

THE HON. SRI C. J. VARKEY:—" I know that section, Sir.

" That is how Muslim friends could display their zeal and enthusiasm for Muslim culture and Muslim education. Cannot all the Muslims of this Province together maintain a single Muhammadan College, while Hindus are maintaining about half a dozen Colleges, and Christians nearly two dozens? I should like to see my Muslim friends provoked to a degree that to-morrow they will assemble in the Party Room and take the first step to take over the management of the Government Muhammadan College, thus enabling the Government to devote at least half of the half a lakh now spent on that College, for increasing the number of Muslim Girls' Schools in the City or in the Province. Even though it may be unbearable for my old friend Sir A. T. Pannir Selvam, who is unfortunately not here at the moment, let me say for the benefit of my comrades on this side of the House, that such a step will be in conformity with the principles of Mahatma Gandhi. Let me take this unexpected opportunity to tell my brother knight that Mahatma Gandhi is not our dictator, but our friend, philosopher and guide. His guidance is safe for the though not safe for those who envy the security of the Treasury Bench.

" From this short aside, Sir, let me resume my main theme. The catalogue of good things done for the Muslims, enumerated by me a little while ago, will make the mouths of others water; while the mouths of my Muslim friends seem to get dry by crying hoarse for further facilities. The facts and figures I have marshalled above ought to convince the hon. Muslim Members of this House that much is being done for Muslims, over and above what is being done to other communities. All these facts show that the Government of Madras are showing an exceptionally keen interest

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in providing special educational facilities to the Muslims—facilities denied to any other single community in the Province. The Government do not grudge them this special favour, considering the desire of the Government to do whatever is possible, for the educational uplift of this backward community, so that they too might take their place along with others as an advanced community, of which we may be proud in our Province. In spite of doing so much for them it is surprising that the hon. Members of this community in this House should unreasonably accuse the Government of indifference to the interests of their community.

"(*b*) *Committee of Enquiry.*—Another demand made by the hon. Member representing the Kurnool Muslim constituency, is to appoint a non-official committee of Muslims to enquire into the present condition of education among Muslims and to make representations for its improvement. He may be excused for bringing up this question. He is a new-comer to the Madras Legislature, and does not know the past history of the problem of Muslim education in our Presidency. But, it is gratifying to see that there are several other Muslim Members in this House whose memory cannot be short.

"It was only five years ago that the report of an influential committee on Muslim education was considered by Government. Of the nine members of that committee, I am glad to see, as many as five are still members of this House, namely, (1) Khan Bahadur Mahmud Schamnad Sahib Bahadur, (2) Basheer Ahmed Sayeed Sahib Bahadur, (3) Mahboob Ali Baig Sahib Bahadur, (4) Abdal Hameed Khan Sahib Bahadur, and (5) my Colleague in the Ministry, the Hon. Yakub Hasan Sahib Bahadur. These hon. Members of this House, I am sure, still recollect the history of that committee and its recommendations. They know how Government examined every one of the large number of important recommendations of that committee and issued the famous G.O. No. 1371, Education, dated the 1st June 1934, which they may well look upon as the Magna Charta of Muslim education in our Presidency. I have already referred to the various measures taken by Government in accordance with the recommendations of the committee.

"If we have not carried out the other recommendations of that committee, it is not for want of sympathy for Muslim education, but, firstly, because some of the recommendations are impracticable and some even unreasonable, and secondly, because the financial position of the Province does not permit the Government to carry out the other recommendations at the present juncture. To-day money is flowing like honey into the tanks of Muslim education. (Laughter.) But, with the improvement of our finances, I may assure the hon. Members that money will be allowed to flow like water into the channels of Muslim education. I may also assure them that, if, due to the flat level of these

channels, water does not flow freely, I shall go to the extent of pumping water into these channels by a high-power machine. (Laughter.)

"After the explanation I have given of the various measures taken by Government for the educational uplift of the Muslim community, I hope the hon. Member will realize that the appointment of a committee to enquire into and report on the question of Muslim education is superfluous and unnecessary at the present moment.

7-30 p.m. "(c) *More Muslim Girls High Schools.*—Some hon. Members of this House have urged the need for more high schools for Muslim girls. Indeed, we have only one complete secondary school for Muslim girls in the Presidency, and that is the Hobart Secondary School at Royapettah. But, there are several girls high schools in the Presidency, which are open to Muslim girls as well. It has been suggested that the existing Middle School for girls at Kurnool in the North and at Kallidaikurichi in the South may be developed into a high school. The hon. Member, Mrs. Yakub Hasan, in her maiden and pathetic speech, ably and warmly supported by Mr. Langley, urged the need for opening a Muslim Girls' High School in George Town which is indeed a large and crowded centre of Muslim population in the City. She also drew attention to the unsatisfactory hostel accommodation in the Hobart Secondary and Training School. The need for improving this school, not only by better hostel accommodation but also by providing adequate playground, has been already examined by me by a personal inspection of the existing buildings and the playground. I am studying this question, and I hope and trust Mr. Basheer Ahmed will study the other question I put to him a few minutes ago.

"In this connexion, I have to inform the House, particularly hon. Members, Mr. Abdur Rahman Khan, Mrs. Yakub Hasan, and Srimathi Lakshmi Sankara Ayyar and Srimathi Lakshmi Bharati that I have already taken up the question of having some more high schools in the Presidency for girls' education. During my somewhat extensive tours, as Parliamentary Secretary, in the Andhra Desa, including Rayalseema, and in the Tamil Nad districts, the one fact that struck me is the scarcity of high schools for girls as contrasted with my area of Malabar and South Kanara. I believe it is time to cry halt to the expansion of high schools for boys, not because they give trouble by their constant strikes but because we have already a good number of them all over the districts. Therefore, more money has to be spent on women's education. To the cart of our national, social and economic progress are now yoked two buffaloes, one manly and strong, and the other anæmic and weak, so much so that when one fellow pulls forward, his sister pulls backward, with the result that the cart has advanced only by a few furlongs in the course of a century.

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" It will be gratifying to the House to know that one of the first things I did after assuming office was to ask our Director of Public Instruction to make a survey of the Presidency with a view to find out the places where high schools for girls are needed, and also to suggest if local bodies and any private agencies could be found, in different needy localities willing to help the Government, or rather the public with the aid of the Government, by opening high schools for girls. The needs of George Town, Kurnool, Kallidaikurichi, Cuddapah and Ellore as well as of other places will be carefully considered after the report of the Director of Public Instruction is received. The hon. Members of the House may rest satisfied that, by the time of the next budget session, I shall be in a position to lay before the House a plan of expansion of women's education, something like the ten-year plan of engineering expansion, known as the Vipan Scheme. Without careful planning, neither elementary education nor adult education nor women's education could make any satisfactory progress.

" With your permission, Sir, and with the indulgence of my hon. friends of the Muslim community, I feel it necessary to tell them that there is no use of arguing in a vicious circle: ' How to open Muslim Girls' High Schools without Muslim girls? ' says the Government and the Department; while Mrs. Yakub Hasan says: ' How to have Muslim girls without Muslim Girls Schools? ' There is great force in her contention; but there is equally great force, if not greater force, in my considered opinion which other hon. Members of this House, I am sure, will share with me. To improve the attendance of Muslim boys and girls in the already existing schools it is necessary for the Muslim leaders in South India and organizations like the Muhammadan Educational Association as well as the hon. Members of this House—whose eloquence sometimes with fire and vigour, sometimes with pathos and pity, has been resounding only in this magnificient hall when well-lit by electricity—to take a little more interest, outside this hall, in Muslim education by creating in the Muslim community a greater desire for education.

" Let me also place before them, Sir, another important consideration, in the hope that my good friends will not misunderstand this friend of theirs. I must request, as a friend of the community to send at least their grown up boys and girls to common schools, wherever feasible; so that, by rubbing shoulders with boys and girls of other advanced communities, Muslim boys and girls might get their angularities rounded off and get more and more advanced, and thus cultivate the ideal of fellowship and brotherhood, so essential as one of the fundamental aims of modern education for citizenship, and so vital as one of the powerful forces promoting communal harmony and national solidarity. A backward community can make progress only by getting into intimate contact with more advanced communities; and unless they are

given opportunities for this contact in their younger days, I have no doubt in my mind, the advancement of the community will be retarded. With adequate provision being assured for the study of Urdu and for religious instruction, I say, as an educationist and as a friend of the Muslim community, that, in the best interests of both the community and the country, Muslim boys and Muslim girls should be educated respectively in boys' schools and girls schools that are already open to all castes and creeds. If they prefer to remain in the same state of educational, economic, and social backwardness, the Government are prepared to open more schools, both for elementary and secondary education of Muslim boys and girls, when adequate money is found available for the purpose.

"(*d*) *Separate system of Education.*—I come now, Sir, to the point urged by the hon. Muslim Member from Bezwada, who wants a separate educational scheme for Muslims and a separate allotment ear-marked for the purpose in the Budget. As the hon. Member, Mr. Mahboob Ali Baig was a member of the Committee on Muslim education I referred to before, he must have known the considered opinion of the Government, contained in the Order which was issued on the Committee's recommendations. I may be permitted, Sir, to read out three sentences from that famous Government Order, to enabling him to refresh his memory and for the benefit of the other Muslim members of this House.

'The recommendations of the Committee are pitched much higher than what the educational needs of the community would justify, and they aim at setting up a parallel and separate system of education for Muhammadans only. The Government consider that such segregation is more likely to retard than help the educational progress of Muhammadans. Apart from this, the Committee's proposal is impracticable on financial grounds.'

"I do not see, Sir, any new reasons advanced to justify any departure from the policy laid down by the then Government. If the Government of 1934 considered such segregation harmful to the educational progress of the community, there is greater reason for the present Government to give the same advice to the community. If the Government of 1934 found the proposal impracticable on financial grounds, there is less chance of the present Government finding the proposal less impracticable on financial grounds. Therefore, Sir, the point of view urged by my hon. Friend from Bezwada is one which the Government may be kindly excused for not being in a position to support.

"*II. Physical Education.*—Having disposed of that main point of discussion, I will now pick out a few points raised by different members. My esteemed friend, the representative of the Indian Christian constituency of Madras and Chingleput, raised the question of furthering the cause of physical education in the Province. I appreciated all that he said, but on one point he needs a little more light. He referred to the Bengal Government having set apart a lakh of rupees as recurring expenditure for physical education."

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SRI DIWAN BAHADUR A. APPADURAI PILLAI:—" On a point of correction, Sir. Two and a half lakhs of rupees have been set apart by that Government, of which one and a half lakhs will be recurring grant every year."

* THE HON SRI C. J. VARKEY:—" I am glad the hon. Member has corrected me, and I thank him for the same. I may say that this proposal of the Bengal Government only amounts to giving a square meal to a man who has been starving all along. In our Province physical education has already had two square meals a day.

" (1) We have had a College of Physical Education for some years now, though conducted by Y.M.C.A., and that was the only College in the whole of India, and it was only just the other day that Bombay started the second College of Physical Education in India.

" (2) We have been spending a sum of nearly Rs. 12,000 on the central establishment on physical education, consisting of an Adviser to Government on Physical Education, an Assistant for Girls' Physical Education, both being part-time officers, and a full-time Senior Physical Education Director. All these officers have been going round the Presidency, inspecting and guiding the work that is being done in different institutions.

" (3) We are meeting the cost—fully in Government institutions and partly in local board, municipal and private institutions—of maintaining instructors of physical education.

" (4) Moreover, we have spent, and are still spending, a large sum of money on providing adequate playgrounds.

" Thus, Sir, we have been doing already much for the furtherance of the cause of physical education. Indeed, much more has to be done, and we propose to examine, in the near future, the question of further expansion of physical education work in the Province.

" *III. Flags and Songs.*—Another hon. Member referred to the hoisting of the Indian National Congress flag and singing of the Vandemataram song. The position the Government have taken in these matters stands as follows. There has been a certain amount of indefiniteness and want of clear direction. On the subject of flag hoisting we have already issued a Government Order (No. 32, L.A., dated 5th January 1939), which I will read to hon. Members, as some of them may not be aware of it."

MR. SPEAKER:—" The whole Government Order need not be read."

* THE HON. SRI C. J. VARKEY:—" I will read only one sentence, Sir.

'The Government advise that where any local body decides that on any special occasion any particular kind of decoration should be made, or that any flag should be hoisted on the school building, the local body should retain the flags or other materials in its possession, and issue them to such institutions as desire them.'

"As regards the Vandemataram Song, attention was drawn to rule 9 of the Madras Education Rules which lays down 'among other conditions, that no pupil should be permitted to attend any form of religious instruction or observance without the written consent of the guardian or parent.'

"*IV. Osmania University Students.*—One hon. Member grew eloquent over a supposed action of the Government in the matter of admitting to the Engineering College, Guindy, certain students of the Osmania University. I am sorry, he wasted all his eloquence in this Chamber, forgetting that, though this is called the Senate House, it is not the place where the University Senate meets now-a-days. His accusations had to be directed against the University, and not against the Government. I hope, next time when he directs such an attack, he will come armed with facts.

"*V. Detention in Examinations.*—Another hon. Member referred to the undesirability of detaining students after the school or selection examinations. As a teacher of some standing in the profession, I am not convinced of the desirability of promoting every student to the next higher class or of not detaining students that are found unfit to go up for a public examination. Those who advocate such measures are doing so, not in the best interest of students, for whom hard, steady work at school is needed for success in life later on.

7-45 p.m. "*VI. Abolition of District Educational Councils.*—Swami Sahajanandam complained of the abolition of the District Educational Councils. Indeed, to managers who were influencing these councils and manipulating methods of getting recognition and aid to their schools, the abolition of the District Educational Councils must be unwelcome. But I can assure the hon. Members of this House that the new bodies that will be created soon, as substitutes for the District Educational Councils, will be found more suitable and effective for the expansion of elementary education. I have not the time, Sir, to explain the scheme of the new bodies that are called' Taluk Advisory Education Committees.' The scheme will be published in a few days, and the hon. Members will then know how the new Committees are constituted and what their functions are."

"*VII. Missionary educational work.*—The same hon. Member complained of the work of conversion that these institutions are supposed to be carrying on. I do not think the hon. Member was

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logical when he generalized from his own single instance. There must be several hon. Members of this House who have had their education in missionary institutions. I would appeal to them to examine their conscience, and discover for themselves the truth of the general statement, so constantly made in this House by this Swami. We ought to appreciate and recognize the great service missionary educational and charitable institutions have rendered, and are still rendering, to our country.

"*VIII. Study of Hindustani.*—Now, I come to that great issue, namely, the compulsory study of Hindustani. Sir, the Hon. the Leader of this House has explained and justified, time and again, the policy of the Government in this matter. I think it is unnecessary for me to take up the time of this House with any further explanation or justification of this policy. If any one of the hon. Members should like to have an hour's talk with me on this subject, I shall be ever ready to receive him and try to convince him that, for various reasons—academic and economic, educational and psychological, social and national—the policy adopted by the Government is sound, namely, (1) the compulsory study, (2) not in elementary, but only in secondary schools, and (3) in I to III Forms, not IV to VI Forms. If I have to explain the whole subject, I will have to take up an hour of the precious time of the House. Yet, Sir, permit me to take up a few minutes to bring out a few ideas which are either overlooked, or deliberately suppressed, by those who talk on the public platforms on this policy of the Government.

"If the South Indian languages—Tamil, Telugu, Malayalam and Kannada—have not had their natural growth, and if the rise of poets, dramatists, scientists, authors and speakers in South Indian languages, in our modern days, has been anything but satisfactory, it is to be attributed to the undue prominence given—in courses of studies, in examinations, in business and in public life—to the foreign intruder. I am not one of those who condemn the English language and literature, which has done a great service to our country by rousing us to a sense of self-respect, self-reliance and self-dependence, through the instrumentality of Western philosophy, based on the three cardinal principles of liberty, equality and fraternity. I think it necessary that English should continue as a language of culture and of international communication; but I will not permit it to kill our mother-tongues. English will be given its rightful place in our school and college time tables. Instead we have to devote more attention to the mother-tongue. It has to be the first language of study, not the second language, in which a pass at the examinations is regarded by teachers as of secondary importance. The mother-tongue, or the local language of the area, has also to be the medium of instruction, to save our children from the torture of instruction in a foreign language.

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"If the Government had not adopted the policy of thus emphasising the importance of our mother-tongue and had them introduced Hindustani as a language of compulsory study, I too would have rebelled against Hindustani along with my brother knight who is absent from the House now. If any one were to plead for the retention of English as the first language of study and as the medium of instruction, wherever a local language could take its place, it is an unreasonable attitude. When so much is being done for the mother-tongues by the present Government out of true self-respect, as every other self-respecting nation does today, it is deplorable and shameful—deplorable for our national cause and shameful for us before other nations—that a group of men—whether Aryans or Dravidians—should, for want of true self-respect, go about preaching the gospel of English as the *lingua-franca* of India and as the medium of instruction.

"In spite of the opposition of a few, we have decided, in the wider interests of our country, and ignoring the unreasonable opposition, to go ahead with our sound policy in this matter. Instead of reconsidering the matter and retracing our steps, we are convinced that we were doing the right thing by the country when we made provision in the budget for 1939–40 for introducing Hindustani in 100 more schools. If we have not thought of introducing it in more schools, it is not, as the hon. Member Mrs. Lakshmi Sankara Ayyar said, for want of funds, but because of the lack of Hindustani teachers, especially when we are anxious to have, as far as possible, teachers who know both the scripts Nagari and Persian. As we get them trained, we shall introduce Hindustani in all the hundreds of secondary schools in the Province, in the course of, say, another three or four years. I would request the hon. Members opposing Government's policy in the matter, to be more rational and national in their criticism of the policy of the Government in this important matter, and as rational beings, allow reason to dawn on their minds.

"*IX. Wardha Scheme of Education.*—Although it is already late, permit me, Sir, to touch upon one more point raised in the course of the discussion by several hon. Members of this House, namely, the Wardha Scheme of education. Let me assure the hon. Members that it is a simple system based on the common sense point of view, of the sound pedagogical principle of 'learning by doing.' It is an improved edition of Dalton Plan and Montessori System. When I visited Wardha School, there was an English lady, who is the head of a Training School in England, who accompanied me when I visited the classes at work. This impartial critic remarked to me that this system of Wardha Scheme of education was even superior to the Montessori System. I wish the hon. Members had studied the scheme before participating in the discussion.

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" There is nothing that could be resented or opposed by Muslims and Christians. There is nothing of Vedantic teaching in the system. Perhaps, some hon. Members confused the terms 'Wardha' and 'Vedanta.' If anybody wanted to impart religious instruction, it is open to them to do so, as is even now being done in our present schools. I can assure the hon. Members that there is no connexion between politics and the Wardha Scheme. This system of teaching is good for anybody. It is not opposed to any political creed or to Islamic or Christian culture.

" I wish I were in a position to give a complimentary copy of this book to every member of this House. Unfortunately I am only the author of the book, and not its publisher. The first edition of the book was sold out in two months, and I hear from the publishers, the Oxford University Press, that the second edition of the book will be out on Monday the 27th instant. Perhaps, if you permit, Sir, I may arrange for the sale of the book to the hon. Members of this House, at the entrance to this Chamber.

" *X. Universal compulsory elementary education.*—I believe, Sir, I have covered all the important points except one, namely, introduction of universal compulsory elementary education. If we have not been able to introduce it everywhere in the Province, it is because of the huge expenditure involved in this affair. In 1935 the cost of introducing free and compulsory primary education for all boys in this Province, was estimated at Rs. 360 lakhs per annum, recurring, and Rs. 470 lakhs, non-recurring. Three times this sum will be required if all girls of the school-going age were also to be brought under compulsion. In view of the financial implications of the proposal, the introduction of Universal compulsory elementary education is not a practical proposition—at any rate for some years to come. If we are to introduce compulsory education, the first thing required is to provide school places for all the children to be brought within the scope of compulsion. This is a prohibitive and excessive item of expenditure under the present system of education.

" Therefore it is that we are examining how far the Wardha Scheme, with its self-supporting character, could be adopted as a practical solution of this problem. There is the cry of more vocational education and also the cry to make the present secondary education more practical. The Wardha Scheme is well calculated to solve this triple problem of more elementary education, more vocational education and a more practical secondary education. But the first difficulty to introduce the Wardha System is to get the right type of teachers, and we are now looking out for a suitable site and building to start a training school on Wardha lines. We hope to be ready with our plans at the beginning of the next academic year.

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"Sir, I am thankful to you for having allowed me so much time to examine the points raised in the course of the debate on this Demand and to explain the point of view of the Government in relation to each one of the points raised. I am thankful, Sir, to the hon. Members for having patiently listened to me, and I hope the mover of the cut motion will be satisfied with the explanations I have given, and will accordingly withdraw the cut motion."

(K. Abdur Rahman Khan Sahib Bahadur rose to speak after the Hon. Minister had finished his speech.)

MR. SPEAKER:—"I think it is time that we should close. Is the hon. Member going to raise any point of order?"

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"No, Sir. I want to speak on a point of explanation, Sir."

MR. SPEAKER:—"No point of explanation arises after the Hon. the Minister has replied."

SRI DIWAN BAHADUR A. APPADURAI PILLAI:—"Sir, in view of the Hon. the Minister's long and learned discourse on education in general and Muslim education in particular, I do not press the cut motion."

The cut motion was, by leave, withdrawn.

(While the Demand was being put by the Speaker some hon. Members in different parts of the House were seen standing.)

MR. SPEAKER:—"Hon. Members must not stand when the Speaker is standing. They must be seated. There must be some decorum."

The Demand was put and carried and the Grant was made.

The House then adjourned to meet again at 3 p.m. the next day.

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incurred on the work from June 1935 to December 1937 under the supervision of the District Board Engineer, Vellore, is Rs. 2,89,861-4-1 while that incurred on the work from January 1938 to December 1938 under the supervision of the Special District Board Engineer is Rs. 2,13,958-7-3. The work is now nearing completion."

Arrangements for the teaching of Hindustani in both the scripts, Nagari and Persian.

*1069 *Q.*—K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—Will the the Hon. the Minister for Education be pleased to state—

(*a*) the number of teachers appointed in the Presidency for the teaching of Hindustani in the schools selected for the introduction of that language;

(*b*) the number of those among them who are conversant with both the scripts, Nagari and Persian; and

(*c*) the arrangements made for the teaching of the language in Persian script in those institutions where the teachers appointed are not conversant with that script?

THE HON. SRI C. J. VARKEY:—"(*a*) One hundred and forty-four teachers have been employed in 123 schools.

"(*b*) One hundred and fourteen.

"(*c*) In a few of these schools there are two instructors one of whom is conversant with the Arabic script and there is no difficulty. Wherever there is a demand, suitable arrangements will be made for this. In every one of the 123 schools, we do not need a teacher conversant with the Arabic script."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"May I know what arrangements have been made to find out whether there is a demand for Persian script in any particular institution?"

THE HON. SRI C. J. VARKEY:—"From the students' demand we find out whether there is a demand for it in a particular institution; especially, if Muslim students are not attending any such school, there is no use supplying a teacher knowing the Urdu or Arabic script."

MIR AKRAM ALI SAHIB BAHADUR:—"May I ask, Sir, with reference to the answer to clause (*a*), whether any lady-teachers have been appointed in the Government girls' schools, and if so, what their number is?"

THE HON. SRI C. J. VARKEY:—"Of course, it is connected with the question, but I am not prepared for the answer just now, Sir?"

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Number of Muslim students studying Hindustani in the schools selected for the compulsory introduction of Hindi.

* 1070 *Q.*—K. ABDUR RAHMAN KHAN SAHIB BAHADUR: Will the Hon. the Minister for Education be pleased to state—

(*a*) the total number of Muslim students studying Hindustani under the compulsory introduction of that language in the various selected schools; and

(*b*) the number of those among them that are studying the language in the Persian script?

THE HON. SRI C. J. VARKEY:—"(*a*) & (*b*) One thousand and fifty-six Muslim students are reported to be studying Hindustani under the new scheme and 325 are using the Urdu script."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"May I know from the Hon. the Minister whether he has got any special reasons as to why the Muslim students studying Hindustani are mostly studying it in the Nagiri script?"

THE HON. SRI C. J. VARKEY:—"Probably they do not like the Urdu script."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"May I know whether the Hon. Minister has made any arrangement to find out whether the students like the Urdu script or they do not like that script?"

THE HON. SRI C. J. VARKEY:—"Yes, Sir. Just to satisfy the hon. Member I will read out a few figures. In the Amalapuram Board High School, 23 Muslim boys are studying it in Nagari and 15 in Urdu; in the Tanuku Board High School, 8 are studying in both and in the Nuzvid R.R. School, 6 are studying in Nagari and 4 are studying in Urdu. Thus, we have figures to show that though we are providing for teaching in Urdu, they do not avail themselves of it."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"Is the choice of the script left mainly to the students, or are their parents also consulted in the matter?"

THE HON. SRI C. J. VARKEY:—"As seen from the figures read out we have provided a teacher for teaching in Arabic script, but only few students have taken to it."

K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"May I suggest to the Hon. Minister that before Muslim students are . . ."

MR. SPEAKER:—"It is a suggestion and not a supplementary question."

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K. ABDUR RAHMAN KHAN SAHIB BAHADUR:—"May I ask the Hon. Minister whether it is not advisable to consult the parents of these Muslim boys before the choice of the script is determined for them?"

THE HON. SRI C. J. VARKEY:—"It is not possible for the head of any institution to go about consulting the parents about the script, but it is the duty of the parents themselves to inform the headmasters whether their children would like to study the language in the Nagari or in the Urdu script."

SRI K. V. R. SWAMI:—"May I know whether there has been any case of complaint about this?"

THE HON. SRI C. J. VARKEY:—"No information, Sir."

SRI H. SITARAMA REDDI:—"Then, Sir, how are we to know that the choice is left to the students themselves?"

THE HON. SRI C. J. VARKEY:—"From the very fact that they have taken to the Nagari script when Urdu is provided, it is clear that the choice is given to the students."

Hardship of the teachers belonging to the Malabar Aided Elementary Teachers' Union.

* 1071 *Q.*—SRI S. NAGAPPA on behalf of Sri E. Kannan: Will the Hon. the Minister for Education be pleased to state—

(*a*) whether it is a fact that the District Educational Officers of Malabar have written to some of the managements that the Malabar Aided Elementary Teachers' Union is not a body recognized by the department and, if so, what the motive behind such communication is;

(*b*) whether it is a fact that several members of the Malabar Aided Elementary Teachers' Union are oppressed and removed from service by the managements concerned without any adequate reasons; and

(*c*) whether it is a fact that most of these things were brought to the notice of the District Educational Officers and, if so, what they did in the matter?

THE HON. SRI C. J. VARKEY:—"(*a*) The District Educational Officer, South Malabar, has not written to any management that the Elementary Teachers' Union is unrecognized. The District Educational Officer, North Malabar, on a reference from the President of the Malabar Education Society, stated that the union was not recognized by the department. This was a mere statement of fact and had no motive behind it.